CLERICAL DRESS AND INSIGNIA OF THE ROMAN CATHOLIC CHURCH

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of the
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REV. HENRY J. McCLOUD, A.B.

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DEDICATED

TO

MARY, QUEEN OF THE CLERGY

FOREWORD

THE stages by which ordinary vesture developed into liturgical vestments and daily dress into ecclesiastical costume form an interesting study. Apparently, in the primitive Church no distinctive vestments were worn at divine service, garments of the type used in ordinary life serving also for liturgical functions, though newer clothes, perhaps of more ornate fashion, were reserved for wear at the altar. After the time of Constantine the Great, we find special garments worn exclusively in the church by the priest and his attendants. During the period bounded by the beginning of the eighth century and the end of the thirteenth, ecclesiastical vestments were elaborated into the distinctive insignia of various orders of the clergy and their use determined by the functions at which it became proper to wear them. This is also the time of the origin of ecclesiastical costume, daily dress outside the church, which became the clerical uniform and which began to be varied to distinguish the various hierarchical grades. After the thirteenth century and extending into our own age, there has been a decadence in the liturgical vestments, marked by not-too-happy changes, such as the reduction of the chasuble to the size of a monastic scapular and the growth of the miter from a low fillet to a towering cap. Happily, there is today a reaction against these deformations of ritual garments and a gradual return to the ample proportions and dignified design of medieval vestments.

The thesis most commonly defended nowadays is that our liturgical vestments represent an evolution of the secular dress of classic antiquity. Hence, it is generally held that, in the early Church, the priest at the altar wore the daily costume of the time, no doubt, however, reserving better garments for exclusive use at Mass. Fundamentally, the ordinary garments for all classes were an undertunic and an outer mantle, and these

two have survived in liturgical vestments as the alb and the chasuble. Gradually ceremonial adjuncts, often originally for utilitarian purposes, were added to the two fundamental garments of the ancient dress. A band to confine the tunic about the waist easily became the liturgical cincture. A folded piece of cloth, long and broad, began to be worn around the neck as a distinctive ornament, and this in reduced form became the stole of later days. A formal handkerchief, like that carried by Roman officials in classic, pre-Christian times readily developed into the maniple. A cloth, for the double utilitarian purpose of serving as a neckcloth and as a protection of the precious material of the chasuble from soiling contact with the neck, as well as furnishing a covering for the head, evolved into the present-day amice.

Clerical costume to be worn outside the church, as distinguished from liturgical vestments, was evolved very slowly. For centuries the clergy had no distinctive dress for ordinary wear. The *casula,* or chasuble, was for a long time not a distinctive liturgical vestment but an outer garment commonly worn in civil life. There were also instances where vestments designed for use at the altar were worn by clerics in everyday dress as distinctive marks of their order. An example in point was the custom in the Carlovingian Empire of the ninth and tenth centuries of wearing the stole as a badge of presbyteral dignity, especially by priests on a journey. A vestige of this practice perdures in the costume of the Holy Father, who alone among ecclesiastics wears the stole with his usual prelatical attire and not merely when officiating at the altar. The well-known letter of Pope Celestine to certain bishops of Gaul, in the fifth century, gave as the badge of the ecclesiastic his conduct rather than his dress. At first, legislation concerning clerical dress concerned itself with the avoidance of extravagant fashions. So, when among the Romans the short tunic began to supplant the long one, the clergy were required to adhere to the *vestis talaris,* which has remained ever since the distinctive characteristic of ecclesiastical costume. Synodal decrees of medieval times re-

peatedly forbid clerics to wear bright colors and conspicuous ornaments. This is especially true in the period of eccentric fashions of parti-colored dress, peaked shoes, and plumed hats. Detailed precriptions concerning ecclesiastical costume and the minute distinctions characterizing various grades of clergy are of comparatively modern, post Tridentine origin. The *vestis talaris* and the tonsure are inheritance of medieval times but the Roman collar, as a distinctive badge, is almost only of our own age.

Father McCloud's book, to which this brief foreword is a preface, treats only of ecclesiastical costume, as distinguished from liturgical vestments. It presents to us in English and in a form adapted to our own country the matter of the classic work of Barbier De Montault, *Le Costume et les Usages Ecclesiastiques,* and it revises and brings up to date the subject of the handbook of Father Nainfa, *The Costume of Prelates.* The material and form of the various articles of clerical attire, as regulated by the decrees of the Sacred Congregations or determined by legitimate practice, and their use as distinctive insignia of prelatical ranks are treated in the thirty-two chapters, which furnish a desirable addition to the not-abundant literature on the subject of ecclesiastical dress.

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September 22, 1945

ACKNOWLEDGMENTS

THE origin of this volume was an attempt to give a brief history and description of the clerical dress and insignia of the Roman Catholic Church. In compiling this book, I have endeavored to use the best liturgical books treating on the subject. For the most part the works of Msgr. Barbier De Montault were used. This author goes into much detail regarding the costumes appropriate to the clergy of various ranks.

I wish to express my thanks to the many friends who have helped me in preparing this book; special mention is due to His Excellency, The Most Rev. Thomas E. Molloy, S.Th.D., Bishop of Brooklyn, for permitting me the use of his episcopal garments that the pictures appearing in this book might be obtained. To the Rev. William J. Lallou, professor of Sacred Liturgy, Catholic University of America, Washington, D. C., I am deeply indebted for the constructive reading and criticism of the manuscript. Expressing my thanks to the Rev. Bonaventure Fitzgerald, O.F.M.Cap., for carefully reading the manuscript. I wish to express my thanks to William F. J. Ryan, heraldic artist of New York, for his valuable assistance in preparing the chapter on Ecclesiastical Heraldry. I am also deeply appreciative to the Rev. John O'Brien, S.S.S., Rev. Leo Rousseau, S.S.S., and the Rev. Arthur Godin, S.S.S., for their kind co-operation.

THE AUTHOR

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CHAPTER 1

CLERGY IN GENERAL

BEFORE speaking about the clerical dress and insignia of the clerics of the Roman Catholic Church, it might be well to mention a few words concerning the clergy in general.

In the Catholic Church only those who have received the first tonsure are rightly called clerics. These clerics are not all of the same grade but constitute a sacred hierarchy in which some are subordinate to others. The sacred hierarchy of orders by divine institution consists of bishops, priests, and ministers. The hierarchy of jurisdiction consists of the supreme pontificate and the subordinate episcopate. By institution of the Church other degrees have been added.[1]

The Church has not clarified the meaning of the word *ministers.* The teaching of theologians is that only deacons are included in the word ministers.[2]

The term *hierarchy* means a sacred principality, and can be considered both objectively and subjectively.

Objectively, it is considered as the power of the Church variously distributed and subjectively, as the collection of persons enjoying this power according to their grade.[3]

Thus hierarchy taken canonically means a body of clerics of different ranks enjoying the powers of the Church according to their degree. The meaning commonly understood by the term hierarchy, that of the body of the bishops of a country, is an incorrect one.[4]

The hierarchy according to grades is twofold, that of orders and jurisdiction. The hierarchy of orders are bishops, priests, and deacons which is of divine institution. "If anyone says, that

[1] Canon 108.
[2] *Practical Commentary,* Woywod, Vol. 1, p. 49; Vermeersch, Vol. 1, p. 205.
[3] Vermeersch, Vol. 1, p. 204; Taunton, *Law of the Church,* p. 358.
[4] Vigourel, p. 48.

in the Catholic Church there is not a hierarchy instituted by divine ordination, consisting of bishops, priests, and ministers; let him be anathema."[5]

The subdeaconship and the minor orders are of ecclesiastical institution.

The hierarchy of jurisdiction are the supreme pontificate and the episcopate which is of divine institution. This is clear from the teachings of the Vatican Council.[6]

The office of cardinal, patriarch, primate, and metropolitan are of ecclesiastical institution and derive their powers from the Holy See.

That there are in the Church in addition to the priesthood, other orders both major and minor is evident from the Law of the Church and the Council of Trent.[7] "If anyone says, that, besides the priesthood, there are not in the Catholic Church other orders, both greater and minor, by which, as by certain steps, advance is made unto the priesthood; let him be anathema."

Included in the major orders are: priesthood, deaconship, and subdeaconship. The subdeaconship was added as one of the major orders since the eleventh century.

Those clerics enumerated in minor orders are: acolytes, exorcists, lectors, and porters. These four minor orders did not exist in the apostolic age, but were instituted by the Church in the third century. The first mention of these minor orders dates from the time of Pope Cornelius (251–253) in a letter which he addressed to Bishop Fabius of Antioch. Pope Cornelius stated in his letter that in the city of Rome "there are forty-six priests, seven deacons, seven subdeacons, forty-two acolytes, and fifty-two exorcists, lectors, and porters." Although this Pope may not have instituted these minor orders himself they are not mentioned previously to his time.

There are also clerics who are called prelates. The word

[5] Council of Trent, Canon 6, Sess. XXIII.
[6] Vatican Council.
[7] Canon 949; Trent, Canon 2, Sess. XXIII.

prelate is derived from the Latin word *praeferre* meaning to prefer to another. Prelates, properly so called are those who have jurisdiction in the external forum. But there are prelates who receive it as an honor. "The Holy See gives some of the clergy the title of prelate without jurisdiction as a mere honorary title; the term 'prelates' properly denotes in law clerics, either secular or religious, who have ordinary jurisdiction in the external forum."[8]

A prelate in the strict canonical sense is a cleric either secular or religious who possesses ordinary jurisdiction in the external forum. Ordinary power of jurisdiction is that which is automatically attached to an office.[9] Prelates possessing ordinary power of jurisdiction unless explicitly excepted in individual cases are: the Roman pontiff, within their own territories the residential bishop, abbot, and prelate nullius and their vicars-general, administrators, vicars and prefects apostolic, major superiors of exempt clerical religious organizations.[10] These are prelates in the true sense of the term.

Prelates in the wide sense of the term are those clerics who without jurisdiction receive the title of prelate as an honorary distinction of the Holy See. Their privileges are determined by the regulations and traditions of the papal palace.[11] Belonging to this class of prelates are, e.g., prelates of the Roman Curia, protonotaries apostolic, domestic prelates. Their faculties and privileges are found in the Apostolic Constitution, *Ad incrementum decoris* of Pius XI,[12] also the *Motu Proprio* of Pius X.[13]

The various classes of prelates are:

1. Cardinals, archbishops, bishops, and others with a quasi-episcopal jurisdiction.
2. Exempt prelates, as abbots and religious superiors, who are withdrawn from the diocesan ordinary jurisdiction.

[8] Canon 110.
[9] Canon 197.
[10] Canon 198.
[11] Canon 328.
[12] Apost. Const., Pius XI, *Ad incrementum decoris*, Aug. 15, 1931.
[13] Pius X, *Motu Proprio: Inter multiplices*, Feb. 21, 1905.

3. Roman prelates. These are of two kinds: active and honorary.
4. Prelates taken in this latter sense are of various kinds, and the legislation governing them is found in the Apostolic Constitution, *Ad incrementum decoris* of Pius XI, and also *Motu Proprio* of Pius X.
5. In this list of prelates are the prelates of the Roman Curia, protonotaries apostolic of four classes: domestic prelates, private chamberlains participanti, and supernumerary who are of two kinds: honorary and honorary extra urbem.[14]

PRELATES OF THE ROMAN COURT

1. Roman pontiff.
2. The College of Cardinals.
3. Patriarchs, archbishops, and bishops who are assistants at the papal throne.
4. Vice-chamberlains of the holy Roman Church, called vice camerlengo.
   Auditor-general of the Apostolic Camera.
   Treasurer of the Apostolic Camera, prefect of the apostolic palaces.
5. Archbishops and bishops, residential and titular, in the order of date of their nomination.
6. College of Protonotaries Apostolic de numero participantium. College of Auditors of the Roman Rota. College of the Apostolic Camera. College of Prelates Voting of the Apostolic Signature. Prelates referendarii of the Apostolic Signature. Domestic prelates.
7. Private chamberlains.
   a) College of Masters of Papal Ceremonies
   b) Of His Holiness, both participating and supernumerary.
   c) Chamberlains of honor.
8. Private chaplains.
   Honorary private chaplains.
   Honorary papal chaplains outside of Rome.

ROMAN PONTIFF

Our blessed Lord willed His Church be governed by the authority of the Apostles under St. Peter their head and by their lawful successors. The lawful successor of St. Peter in governing the universal Church is the bishop of the city of Rome, that is, the Roman pontiff, the pope, because in the primacy of jurisdiction he succeeds to St. Peter, who lived and died bishop of the city of Rome.[15]

[14] Taunton, *Law of the Church*, p. 499. [15] Cardinal Gasparri.

"If, then, anyone shall say that it is not by the institution of Christ the Lord, or by divine right, that Blessed Peter has a perpetual line of successors, in the primacy over the universal Church; or that the Roman Pontiff is not the successor of Blessed Peter in this primacy; let him be anathema."[16]

Election of the Roman Pontiff

The Roman pontiff is elected by the College of Cardinals in conclave. Since the time of Pope Gregory X (1271–1276) all papal elections have taken place in conclaves. This was not always the case.

Christ did not determine the way that the pope was to be elected, but left this matter to His Church. Therefore in the early centuries the pope was elected by the neighboring bishops of Rome with the clergy and the people. The election was also to be ratified by the emperor. Thus it was not long before abuses crept in.

To avoid abuses in the election of the pope, Pope Nicholas II (1059–1061) after his election reserved the right of the papal election to the clergy of Rome. However he did not exclude the consent of the emperor. Pope Gregory VII (1073–1085) was the last pope who asked for imperial ratification. Pope Alexander III (1159–1181) reserved the election of the pope exclusively to the cardinals.

Pope Gregory X reserved the right of electing the pope to the cardinals by organizing the Conclave. But others than cardinals were elected. Pope Celestine V (1294–1294) was a monk at the time of his election. Pope Urban VI (1378–1389) was archbishop of Bari at the time of his election. Since his election none but a cardinal has been elected. If the newly elected pope is not a bishop at the time of his election he is immediately consecrated by the dean of the College of Cardinals.

Pope Gregory X also stated the length of time that should elapse between the death of the pope and the election of his successor. For after the death of Pope Clement IV on November

[16] Vatican Council.

29, 1268, a period of two years and nine months elapsed before his successor, Gregory X, was elected. To prevent a recurrence of such a delay, Gregory X, presiding at the Second Council of Lyons in 1274, decreed that ten days after the death of the pope the cardinals should assemble and elect a successor. This period of ten days remained in force until March, 1922, when Pope Pius XI extended the time to fifteen days with an additional two or three days at the option of the members of the Conclave.[17]

The election of the Roman pontiff formerly was governed exclusively by the Constitution of Pope Pius X, *Vacante Sede Apostolica,* December 25, 1904, but in the future the election of the Roman pontiff will be according to the revised Apostolic Constitution of Pope Pius XII, *De Sede Vacante et de Romani Pontificis Electione,* December 8, 1945.[18] The new constitution provides for stricter protection of the secrecy surrounding the voting for a future pontiff.

Supreme Power

The Roman pontiff, as the successor to the primacy of St. Peter, has not only the primacy of honor, but also supreme and full power of jurisdiction over the universal Church in matters of faith and morals as well as those pertaining to the discipline and government of the Church throughout the whole world. He has the full power of supreme jurisdiction by divine right from the moment he accepts the election.[19]

The Pope May Resign

The Roman pontiff, if he wishes, may resign his office, and it is not necessary for the validity of the resignation that the cardinals or any other persons accept the resignation.[20] The reason for this is that the pope has no superior above him to accept the resignation.

[17] Pius XI, *Motu Proprio,* March 1, 1922; AAS, XIV, 145.
[18] AAS, Vol. 38, Feb. 4, 1946.
[19] Canons 218, 219.
[20] Canon 221.

Since the time of St. Peter five popes have resigned.[21] Pope St. Celestine V occupied the chair of Peter a little over five months. He was elected pope on July 5, and resigned on December 13, 1294.

Papal Dress

Since the Roman pontiff is the supreme prelate he wears a distinctive prelatical dress. There are certain materials and colors which are reserved for him, and these shall be noted later among the different ecclesiastical dress.

Pope's Titles

Bishop of Rome, Vicar of Jesus Christ, Successor of the Prince of the Apostles, Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Roman Province, and Sovereign of the State of the City of the Vatican.

Letters to the Holy Father

In writing letters to the Holy Father it is considered better style and more respectful to write in long hand than to use the typewriter. It is also more proper to use white paper than colored paper for these letters.

Manner of Address

On envelope: His Holiness Pope N——, v.g., His Holiness Pope Pius XII.

Salutation: Most Holy Father, or Your Holiness.

Conclusion: Your Holiness' most humble servant . . .

CARDINALS

The prelates ranking next to the Roman pontiff are the cardinals[22] of the Church. The word *cardinal* is derived from

[21] Benedict IX (1033–1044); Gregory VI (1044–1046); St. Celestine V (1294–1294); Gregory XII (1406–1409); John XXII (1410–1415).

[22] Consult: Baart, *Roman Court; Codex Juris Canonici,* canons 230–241; Vermeersch-Creusen; Ayrinhac, *Constitution of the Church;* Augustine, *Commentary on Canon Law;* Woywod, *Practical Commentary on Canon Law.*

the Latin word *cardo* meaning a hinge. The adjective derived from the word *cardo, cardinalis,* means principal. Thus as a hinge is fixed or irremovable so also were those who received the title of cardinal. For in the early centuries of the Church the title of cardinal was given to the principal priests permanently attached to certain churches, and they were said to be incardinated, and thus were called cardinal priests.

Some writers claim that as early as the second century the word cardinal was in use. It is known with certainty that the word cardinal was used in the fourth century during the pontificate of Pope Damasus I (366–384). While in the fifth century under the reign of Pope Gelasius (492–496) this term was freely employed. In the eighth century it was restricted to the principal priests of the cathedral churches. The meaning of the word cardinal in the early centuries of the Church had an entirely different meaning than it has at the present time. For now it applies only to the highest ranking prelates of the Church next to the Roman pontiff.

Division

Cardinals are divided into three orders: bishops, priests, and deacons.[23] This does not mean that a cardinal deacon has only received the order of deaconship, for the present law states that before one is created a cardinal he must be at least a priest.[24] This was not always the law for at one time those below the order of priesthood were created cardinals. Pope Sixtus V (1585–1590) stated that a cardinal had to be at least in minor orders. Cardinal Mertel was the last cardinal who was not ordained. He died in 1899 during the pontificate of Leo XIII.

The division as we know it today of bishops, priests, and deacons was of a gradual development. The cardinal priests being the first, then cardinal deacons, and lastly cardinal bishops.

At one time there were cardinal subdeacons, but since the

[23] Canon 231.
[24] Canon 232.

pontificate of Pope Alexander III (1159–1181) they are not mentioned.[25]

In the third century and some say from the second century the popes established a number of districts in the city of Rome, chiefly for the spiritual needs of the people. At times churches were built which received the name of *tituli*. Each of these was in charge of a priest who was designated as a cardinal priest. During the pontificate of Pope Dionysius (259–268) a similar division was made outside of Rome, and during his time there were twenty-five such tituli. These increased so that from the time of Pope Dionysius to Gregory XIII the number reached seventy-six. Pope Sixtus V fixed the number at fifty cardinal priests.

In the third century Pope Fabian (236–251) divided the city of Rome into fourteen districts and placed each one under a deacon. Thus the name deaconaries were given to each district. These deacons were to care for the poor, as well as to preach and to assist the pope in liturgical functions. As with the cardinal priests, their number varied, but Sixtus V reduced the number to fourteen.

Both the cardinal priests and cardinal deacons for a number of years formed the court and advisers of the Roman pontiff. Pope Gregory III (731–741) appointed the bishops of the seven suburban dioceses of Rome to assist in turn in the Basilica of St. John Lateran thus instituting the division of cardinals known as cardinal bishops. Thus chronologically the highest order of the College of Cardinals was the last one instituted; the cardinal priest being first, the cardinal deacon second. This threefold division continues even at the present time,[26] the cardinal bishops being appointed to suburbicarian dioceses, the cardinal priests to the ancient tituli, and the cardinal deacons to the ancient diaconiae.

[25] Baart, *Roman Court*, p. 14.
[26] Canon 231.

Antiquity of the College of Cardinals

The College of Cardinals dates from Apostolic times, as can be seen from the following quotations. Pope Eugene IV says of the cardinalate: "Although the name of this dignity was not expressed from the beginning of the primitive Church as it now is, still the office itself you will find evidently to have been instituted by St. Peter and his successors.

"Although the names of the papacy and the Cardinalate were not in use in the Church in the time of Peter and the other Apostles still the ecclesiastical powers designated by these names shone forth at that time in the Apostles, namely, the papal dignity in Peter and the authority of the cardinalate in the other Apostles. The Apostles exercising the ministry of the Cardinalate assisted St. Peter who bore the Papal Office; just as now the Cardinals assist the Pope, as his principal advisers and co-operators in the government of the whole Church."[27]

Dignity of the Cardinalate

After the Roman pontiff the dignity of the cardinalate is the highest in the Church. It is greater than that of primates, patriarchs, archbishops, and bishops. Pope Eugene IV (1431–1447), gave cardinals precedence before patriarchs and all other bishops.

Number

The number of cardinals varied greatly until the pontificate of Sixtus V, who fixed the number at seventy, which number holds at the present time. The full number of seventy is hardly ever reached.

In the College of Cardinals, there are six cardinal bishops appointed to the suburbicarian sees. There are fifty cardinal priests and fourteen cardinal deacons. Each of the cardinal priests and deacons is assigned by the Roman pontiff a cardinalitial title or deaconry respectively in the city of Rome.[28]

[27] Baart, *Roman Court*, p. 24.
[28] Canon 231.

The suburbicarian sees at present are: Porto S. Rufina, Albano Palestrina, Sabina, Frascati, and Velletri.

Velletri was annexed to Ostia by Pope Eugene III. Santa Rufina was annexed to Porto by Callixtus II.

Creation of Cardinals

The creation of cardinals is reserved to the free choice of the Roman pontiff. The men must be at least priests and endowed with exceptional learning, piety, and prudence. They must be born of legitimate marriage. They must not have had any canonical irregularity or impediment to sacred orders, even though the Holy See granted a dispensation to receive orders and to be promoted to the episcopal dignity. They must not have had a child or a grandchild, legitimate or illegitimate. They must not be related in the first or second degree of consanguinity to any living cardinal.[29]

The cardinals are created and nominated by the Roman pontiff in consistory, and by this creation and nomination obtain the right to vote in the election of the Roman pontiff, and the other privileges of cardinals. If the Roman pontiff announces in a consistory the creation of a cardinal, but reserves the name to himself, the person promoted does not in the meantime enjoy any of the rights and privileges of cardinals. It is only after the Roman pontiff publishes his name that he partakes of the rights and privileges from the time of the publication, and takes precedence over other cardinals created after the time of the reservations *in pectore*.[30]

If the one promoted is absent from Rome, he must upon receiving the red biretta take an oath to see the supreme pontiff within a year unless legitimately excused by some impediment.[31]

The Council of Trent states that the Roman pontiff in creating cardinals shall as far as it can be conveniently done, select them out of all the nations of Christendom.[32]

[29] Canon 232.
[30] Canon 233.
[31] Canon 234. [32] Council of Trent, Sess. XXIV, de Ref., Chap. 1.

Duties

It is the duty of the College of Cardinals to assist the Roman pontiff in ruling the Church. The cardinals have the exclusive right of electing the new pope. This right being granted to them exclusively by Pope Alexander III. During the vacancy of the Holy See the Sacred College of Cardinals have only those powers expressed by the Constitution, *Vacante Sede Apostolica* of Pius X, December 25, 1904.[33]

Privileges

The cardinals have many privileges granted by the Code. Some of these privileges are: to hear confessions anywhere in the world, to wear the pectoral cross over the mozzetta, to use the miter and crozier, and to precede all prelates. There are many other privileges enumerated in Canon 239. Other privileges granted to cardinals may be found in the various canons of the Code.[34]

Dress

The cardinal's cassock is scarlet red with a biretta and skullcap of the same color. Members of religious orders wear a cassock the color of the religious habit, but their biretta and skullcap are of scarlet silk without regard to the color of their habit.[35]

Permission to Leave Rome

Since cardinals are counsellors of the Roman pontiff they are obliged to reside at the papal court. They are not allowed to leave Rome without permission of the Roman pontiff, except the cardinals who have a suburbicarian bishopric when they deem it necessary to visit their dioceses. The cardinals who are bishops of nonsuburbicarian sees are exempted from the obligation of residence at the papal court, but, when they come to

[33] Canon 241.
[34] Canons 600, n. 3; 1155, 1189, 1205, 1219, 1401, 2227, 2241, 2244, 2343.
[35] Nainfa, *Costume of Prelates*, p. 20.

Rome, they must visit the Roman pontiff and cannot leave Rome before they have obtained permission to leave.[36]

Title

The official title of cardinals is: "Eminentissimus et Reverendissimus; His Most Reverend Eminence." The title of eminence being reserved by Pope Urban VIII (1623–1644) for the exclusive use of cardinals.

Manner of Address

On envelope: His Eminence *N* (Christian Name) Cardinal *N*, v.g., His Eminence William Cardinal O'Connell.

Salutation: Your Eminence, or if he is an Archbishop, Your Eminence Cardinal *N*— Archbishop of *N* (Name of Diocese).

Conclusion of letter: I have the honor to be, Your Eminence . . .

PATRIARCHS, PRIMATES, AND METROPOLITANS[37]

The term *patriarch* is derived from the Latin word *patriarcha* meaning ruler or chief of a family. The territory over which a patriarch rules is called a patriarchate which is derived from the Latin word *patriarchatus.*

Patriarchs were prelates who, by virtue of their office and by reason of their episcopal see, were preferred to bishops, and even to archbishops of the entire kingdom or at least to many of the ecclesiastical province.[38]

The title of patriarch is only a title of honor and carries with it no special jurisdiction, but only the right of precedence. The title patriarch does not confer any special jurisdiction, unless particular law rules otherwise in some affairs. Patriarchs have, however, the prerogative of honor and precedence as noted in Canon 280. The patriarch precedes the primate, the primate

[36] Canon 238.

[37] Consult: *Codex Juris Canonici,* Canons 271–280; *Epitome,* Vermeersch, Vol. I, 307; Ayrinhac, *Const. of the Church,* p. 93.

[38] Vermeersch, p. 308.

precedes the archbishop, the archbishop precedes the bishop except in the cases mentioned in Canon 347.[39]

The title of patriarch was first given to the bishops of Rome, Alexandria in Egypt, and Antioch. As early as the Council of Nicaea the prerogatives of the bishop of Alexandria and Antioch were recognized. "The prerogatives of the Churches of Alexandria and Antioch, and those in other eparchies are to be preserved."[40]

Jerusalem was added to the three patriarchal sees by the Council of Chalcedon in 451. Pope Pius IX (1846–1878) permitted the Latin patriarch of Jerusalem to have his residence in Jerusalem and invested him with metropolitan jurisdiction over Jerusalem and its territory.

The patriarchs are of two classes, namely, major and minor.

The major patriarchs besides the Roman pontiff are the patriarchs of Constantinople, Alexandria, and Antioch. These patriarchs are Latins with their residence at Rome. The patriarch of Jerusalem is a Latin with residence at Jerusalem.

The minor patriarchs in the Latin Church are the archbishop of Venice in Italy; the patriarch of Lisbon in Portugal; patriarch of the West Indies created by Leo X in 1520 under the archbishop of Toledo in Spain; the patriarch of the East Indies created by Leo XIII in 1886 under the archbishop of Goa in India.

Besides the patriarchs of the Latin Church there are patriarchs of the Eastern Churches of the different rites. They are: the patriarch of Alexandria for the Coptic rite, with residence at Cairo (Egypt); the patriarch of Antioch for the Syrian rite with residence at Beirut; the patriarch of Antioch for the Maronites, with residence at Bekorki; the patriarch of Antioch for the Melchites, with residence at Cairo in winter, at Damascus and Syria in summer; the patriarch of Babylon for the Chaldeans, with residence at Mossul (this patriarch is also the Administrator Apostolic of Acre); the patriarch of

[39] Canons 271, 280.

[40] Schroeder, H. J., O.P., *Council of Nicaea*, 325, Canon 6.

Cilicia for the Armenians, with residence at Bzommar near Beirut.[41]

Dress

Patriarchs wear a prelatical dress, and even in Rome they wear the mozzetta over the mantelletta.[42]

Privileges

All patriarchs are assistants at the pontifical throne. They rank immediately after the cardinals. In Rome they have the prerogative of consecrating bishops if no cardinal is present for the consecration. They bear their patriarchal cross not only throughout their own patriarchate, but by special concession everywhere except at Rome.

Manner of Address

On envelope: His Excellency[43] the Patriarch (Archbishop) of *N* —— or His Excellency Monsignor *N* —— Patriarch Archbishop of *N* ——.

Salutation: Most Reverend Excellency, or Your Excellency.

Conclusion: I have the honor to be your Excellency's obedient servant . . .

PRIMATES

The title *primates* is derived from the Latin word *primas* from *primus* meaning "first."

Primate, at first the title of a patriarch, or of someone like an archbishop somewhat later designated in the West, metropolitans, to whom jurisdiction or prerogative honor over other archbishops was conceded, either by custom or privilege.[44] At the present time the term *primate* is merely an honorary title and confers no special jurisdiction unless particular law rules

[41] *Annuario Pontificio,* 1946.
[42] Martinucci, Chap. II.
[43] Title, Excellency, given to all patriarchs, AAS, Jan., 1931, p. 22.
[44] Vermeersch, p. 308.

otherwise in some affairs. Primates have the prerogative of honor and precedence as noted in Canon 280.[45]

In some countries even to this day the title is still retained, but only in an honorary sense, v.g., the Roman pontiff is primate of Italy; the archbishop of Armagh, primate of all Ireland; the archbishop of Dublin, primate of Ireland; the archbishop of Esztergom (Gran), primate of Hungary, etc. In 1893, Pope Leo XIII restored the title of primate of Africa in favor of the archbishop of Carthage.

Primates have no special prelatical dress.

In the Eastern Churches the title *Exarch,* used only since the nineteenth century, corresponds to the title of primate.

METROPOLITANS

A metropolitan is a bishop of a city, generally the principal city among the other cities of the civil province, who obtains certain rights in the other dioceses of the ecclesiastical province. The bishops of these other dioceses are called suffragans.[46]

The title of metropolitan comes from the ancient custom of calling the bishop of the principal city *metropolitanus,* for the Apostles and their immediate successors began their work of preaching the Gospel in the more important cities; v.g., Antioch, Ephesus, Corinth, Rome, etc.[47] In order to have discipline a bishop was appointed in the principal cities, and very often the territory of these bishops coincided with the civil province and the principal city with the metropolis.

The term *metropolitan* has been in use since the Council of Nicaea, A.D. 325, "A bishop is by all means to be chosen by all the bishops of the province; should this, however, be difficult, either on account of an urgent necessity or because of the length of the journey, then at least three shall assemble and the votes of the absent bishops having been communicated in writing, let the consecration take place. The confirmation, however, of all that has taken place belongs in each province to the

[45] Canon 271.
[46] Vermeersch, p. 309, canons 272–273.
[47] *Acts of the Apostles.*

metropolitan."[48] The Council of Antioch reminds the bishops, "that in each province the Bishop of the Metropolis (Metropolitan) has the care of the affairs of the Province."

Metropolitans are also called archbishops, and have been so called since the fifth century in the East, and since the eighth century in the West. An archbishop is a prelate invested with the episcopal character and having a higher rank than a bishop. There are residential and titular archbishops. A titular archbishop does not apply for the pallium, and cannot have the cross carried before him. Each metropolitan is an archbishop, but every archbishop is not a metropolitan. At times the title of archbishop is given merely an honorary distinction.

"Prerogative of Place." The archbishop of Baltimore takes precedence over all the archbishops of the United States (not cardinals) in all councils, gatherings, and conventions of whatever kind of the hierarchy regardless of the seniority of the other archbishops in promotion or ordination.[49]

Powers of the Metropolitan

In his own diocese a metropolitan has the same rights and duties as any other bishop in his diocese. Other duties are mentioned in Canons 275–280.[50]

In the dioceses of his province he has power to give the investiture to clerics presented by patrons, if the suffragan without legitimate excuse has neglected to do so, within two months allowed by law; to grant indulgences of 100 days as in his own diocese; to appoint a vicar capitular or an administrator if, for some reason, the chapter or the consultors neglected to do so in the time prescribed in Canon 432; to watch over the faith and ecclesiastical discipline in the province and inform the Roman pontiff of abuses; to make the canonical visitation of the dioceses of the province when the suffragans fail to do so, but only after obtaining the approval of the Holy See; to hold pontifical functions in all churches, even exempt, within the province,

[48] Schroeder, H. J., O.P., *Council of Nicaea,* Canon 4.
[49] S. C. de Prop. Fidei, Aug. 15, 1858.
[50] Canon 273.

notifying the bishop in advance if he wants to pontificate in the cathedral; to bless the people, and have the cross carried before him, but he may not perform any other acts implying jurisdiction; to receive appeals from the final or interlocutory sentences pronounced in the suffragans' courts, according to Canon 1594; to judge in the first instance cases pertaining to the temporal rights or interests of bishops, according to Canon 1572, par. 2.[51]

Insignia of the Metropolitan

The insignia of the metropolitan are the cross and the pallium; these shall be spoken of in their proper place.

Manner of Address

On envelope: Most Reverend *N* —— —— Archbishop of *N* ——.

Salutation: Your Excellency.

Conclusion: I have the honor to be, Your Excellency . . .

BISHOPS

The word *bishop*[52] is derived from the Greek word *episkopos* meaning inspector or overseer. A bishop is a prelate who has received the plenitude of the priesthood as instituted by Christ for the ruling of His Church. The bishops are the successors of the Apostles, and are placed by divine institution over the individual churches, which they govern with ordinary power under the authority of the Roman pontiff. Although the bishops are the successors of the Apostles, they do not possess all the prerogatives of the Apostles, v.g., the Apostles received their commission immediately from Christ whereas the bishops receive theirs mediately from the Roman pontiff.

That the episcopate is of divine institution is clear from the

[51] Canon 274.

[52] Consult: *Codex Juris Canonici*, Canons 329–355; Vermeersch-Creusen, Vol. 1; Ayrinhac, *Constitution of the Church;* Augustine, *Commentary on Canon Law*, Vol. 2; Woywod, *Practical Commentary on Canon Law*, Vol. 1; Wilhelm-Scannell, *Manual of Catholic Theology*, Vols. 1–2; Mac Guinness, *Commentarii Theologici*, Vol. 3; Council of Trent, Sess. XXIII; *Catholic Encyclopedia*, Vols. 2–4; Taunton, *The Law of the Church.*

words of the Tridentine Council, and that bishops are superior to priests is likewise evident from the words of the same Council.

There are two characteristics which distinguish the bishopric from the priesthood, namely, the plenitude of the priesthood and the power of jurisdiction *in foro externo*. The fullness of the priesthood, *potestas ordinis,* consists chiefly in the right to administer the sacraments of confirmation and holy orders, as well as to perform pontifical consecrations and blessings. "If anyone says that bishops are not superior to priests, or that they have not the power of Confirming or Ordaining; or that the power which they possess is common to them and to priests; or that orders, conferred by them, without the consent or vocation of the people or of the secular power, are invalid; or that those who have neither been rightly ordained nor sent, by ecclesiastical and canonical power, but come from elsewhere, are lawful ministers of the word and of the Sacraments; let him be anathema."[53]

The power of jurisdiction, *potestas jurisdictionis,* is ordinary, for it is attached to the episcopal office *ipso facto*. Because of this ordinary power of the bishops they are also called *Ordinary* of their diocese. But this episcopal jurisdiction is subject to the power of the Roman pontiff.[54]

Division

Bishops are divided into: residential and titular; suffragan and exempt; coadjutor and auxiliary.

1. The residential bishops are the ordinary and immediate pastors in the dioceses entrusted to them.[55] A titular bishop is a bishop consecrated for a see which formerly existed, but because of the number of schismatics or infidels, the see is now extinct. The popes in order to preserve the ancient memories of these sees still confer the episcopal dignity without its obligations upon ecclesiastics whom they desire to honor, giving them the title of titular bishop of the defunct

[53] Council of Trent, Sess. XXIII, Canon 7.
[54] Canon 329.
[55] Canon 334, par. 1.

see. This title is given to auxiliaries, coadjutors, and to vicars apostolic.

Formerly the bishops of these sees were known under the title of bishop *in partibus infidelium*. Pope Leo XIII abolished this title and substituted the title, titular bishop, or titular see.[56]

Titular bishops cannot exercise any act of jurisdiction in the diocese of their title, neither do they take possession of that diocese.[57]

2. Suffragan bishop is the bishop of a diocese which is part of an ecclesiastical province. Exempt bishop is a bishop who is immediately subject to the Roman pontiff.
3. Coadjutor is a bishop appointed by the Roman pontiff to assist the diocesan bishop in the work of the diocese. An auxiliary is a bishop assigned to the diocesan bishop to assist in the work of the diocese. He has not the right of succession.

The Roman pontiff only can assign to a bishop a coadjutor. A coadjutor is usually assigned to the bishop personally, with the right of succession; sometimes, the coadjutor is given to the episcopal see.

An assistant assigned to the person of the bishop without the right of succession is called by the special name of auxiliary.[58]

The rights of the coadjutor given to the person of a bishop are to be learned from the apostolic letters of appointment. Unless otherwise stated in these Apostolic letters the coadjutor given to a bishop who is entirely incapacitated has all the rights and duties of the bishop; in other cases he can exercise only such duties as the bishop may commit to him. A coadjutor assigned to the episcopal see, may exercise the functions of the episcopate in the territory of the diocese, except sacred ordination. In other matters only those committed to him by the Holy See or the bishop.

For a coadjutor to take canonical possession of his office it is necessary for him to show his apostolic letters of appointment to the bishop. A coadjutor with right of succession and a coadjutor given to the see must also show these letters to the cathedral chapter or in the absence of such to the diocesan consultors. If the bishop is totally incapacitated, coadjutors of any kind need show these letters only to the chapter or the consultors. Every coadjutor is obliged to reside in the diocese, and may not leave except for a short time and with the permission of the bishop, vacation excepted.

[56] S. C. de Prop. Fidei, Feb. 27, 1882.
[57] Canon 348, par. 1.
[58] Canon 350.

When the see becomes vacant the coadjutor with the right of succession becomes the ordinary of the diocese, if he has taken legitimate possession. If the coadjutor was given to the see, his office continues during the vacancy. The office of the auxiliary bishop expires with the death or removal of the bishop whose personal assistant he was unless the apostolic letters of appointment provide otherwise.[59]

Appointment of Bishops

The appointment of bishops has varied since the founding of the Church. The Apostles themselves appointed their immediate successors. After the time of the Apostles different forms of appointments appeared. It seems that during the first five centuries the appointment of bishops rested upon the vote of the clergy and the laity, the choice then remained for the sanction of the metropolitan. From the sixth to the eleventh century the civil authority interfered, and thus many abuses arose. In the eleventh century the popes in order to avoid further abuses in the appointments of bishops reserved the rights of election to the clergy and the people. Under the *Decretal Law* the canons of the Cathedral Chapter had the right to elect the bishop. The present form of appointment is stated in the Code. The bishops are freely appointed by the pope. If some college has been granted the right to elect a bishop, the precepts of Canon 321 shall be observed, which requires an absolute majority of the votes of all those who have the right to vote.[60]

Requisites for the Episcopacy

The cleric must be born of legitimate wedlock. He must be at least thirty years of age. A priest for at least five years. He must possess good character, piety, zeal for souls, prudence, and other qualifications to govern the diocese. He should have the degree of doctor or licentiate in theology or canon law from a school approved by the Holy See, or must at least be well versed in these sciences. If the candidate is a religious, he must have received from his major superiors a similar degree, or at least a testimonial certifying to his learning.[61]

[59] Canons 350–355. [60] Canon 329, par. 1–2. [61] Canon 331.

Duties of Bishops

The duties of the bishop:[62] to rule their diocese, to safeguard the faith and correct abuses, to reside in their diocese, to preach and offer Mass for the people of the diocese on the prescribed days which number is eighty-five, to make the quinquennial report to the Holy See, to make their *ad limina* visit to the Holy See, to make a visitation of their diocese every five years.

Privileges of Bishops

The privilege of precedence is the following. The bishop in his own diocese precedes all archbishops and bishops, except his own archbishop, cardinals, and papal legates. Outside his own diocese he is governed by the regulation of canons 106 and 208. Both residential and titular bishops from the time they receive the authentic notification of their elevation enjoy the privilege of choosing a confessor both for themselves and their household; of preaching everywhere with at least the presumed consent of the local ordinary; of celebrating or authorizing another to celebrate in their presence, one Mass on Holy Thursday, and three Masses at midnight on Christmas, provided they are not obliged to celebrate in their cathedral; of blessing everywhere, with the prescribed form of the Ritual, rosaries, crosses, medals, etc., with all the indulgences usually attached by the Holy See; of celebrating Mass on a portable altar, not only in their residence, but wherever they may be, and to permit another Mass to be celebrated in their presence; of celebrating Mass on the ocean, all necessary precautions being taken care of; of celebrating Mass according to their own calendar in any church or oratory; of having the benefit of the privileged altar every day; of gaining in their own chapel the indulgences for which a visit to church or public place of worship is required; of imparting the episcopal blessing; and of wearing the episcopal insignia according to liturgical law.

Residential bishops from the moment they take possession

[62] Canons 338–346.

of their see can grant fifty days' indulgence in their own territory and can erect in all churches of their diocese the throne with the canopy.[63]

Episcopal Insignia

The episcopal insignia are the purple cassock, pectoral cross, ring, miter, crosier, etc. These shall be spoken of in their proper places.

Title

The title for all bishops is: Most Reverend Excellency (Excellentia reverendissima).[64]

Manner of Address

On envelope: Most Reverend *N* —— *N* ——.

Salutation: Your Excellency.

Conclusion: I have the honor to be, Your Excellency's obedient servant . . .

REGULAR PRELATES

Regular prelates are those clerics belonging to religious orders who have been raised to the prelacy; v.g., cardinals, bishops, and abbots.

A religious who is elevated to the cardinalate or appointed a bishop, either residential or titular, remains a religious with all the rights and obligations proper to his profession, but may exempt himself from such obligations as he deems incompatible with his dignity. He is exempt from the jurisdiction of his superiors and by his vow of obedience becomes subject to the Roman pontiff.[65]

All religious shall wear the habit proper to their organization in the house as well as outside, unless in the judgment of their major superior, or in the case of necessity there is a grave reason to make an exception.[66]

[63] Canon 349.
[64] S. C. Cere., Dec. 31, 1930; AAS, Jan., 1931, p. 22.
[65] Canon 627.
[66] Canon 596.

Clerics shall wear a becoming clerical dress according to the legitimate local customs and the regulation of the ordinary.[67] In this country as in some others, particular law provides that priests and religious shall not wear the cassock or habit in public.[68] "In public they shall wear a shorter dress, black in color and the Roman collar."

REGULAR CARDINALS

When regulars are elevated to the cardinalate[69] they lay aside the habit of their order, keeping only the color of their habit which they apply to the ordinary form of the cardinal dress.

Cardinals who belong to the different orders of the Benedictines,[70] of the Vallombrosans,[71] of the Augustinians,[72] and the Servites[73] are dressed entirely in black, except the skullcap, biretta, and hat which are scarlet red as in the case of the other cardinals. The mozzetta and the cappa magna are black, with a cape of fur in winter and silk in summer. Their buckles are always silver, and beneath their sacred vestments they can wear only a sleeveless rochet.

Their house dress comprises a cassock, silken cincture, and cloak which are black.

Dominican[74] cardinals have a white cassock with silk lining of the same color. A cincture of white silk with white silk tassels. A black mantelletta lined with white; a black mozzetta with piping, buttons and buttonholes of white; a black cappa magna with a cape of ermine in winter and white silk in summer; white stockings and silver buckles.

[67] Canon 136.

[68] Conc. Balt., III, No. 77.

[69] *Traite pratique de la construction;* Barbier De Montault, Vol. 1, Vol. 2, p. 523 sqq.

[70] Benedictines, the oldest order in the Church founded by St. Benedict at Subiaco in Italy in 529.

[71] Vallombrosans, an independent branch of the Benedictines, founded by St. John Gualbert in 1030.

[72] Augustinians, originally an order of hermits formed by Pope Alexander in 1256.

[73] Servites, founded by the Seven Holy Founders at Florence, Italy, in 1233.

[74] Dominicans, founded by St. Dominic in France in 1216.

Their house dress comprises a white cassock with white silk cincture and a black cloak lined with white silk.

The Franciscan[75] cardinals have adopted an ash blue color (gray) for all their dress, which must be of wool with a lining of silk.

Their house dress is of the same color even their stockings are of ash gray wool.

Capuchin[76] cardinals dress in brown color.

Carmelite[77] cardinals, calced or discalced, have a cassock of tan with buttons, buttonholes, and lining of purple; a purple cincture; a white mantelletta lined with purple; tan mozzetta with purple buttons.

Their house dress consists of a tan cassock with purple trimmings and a white cloak lined wth purple.

The cardinals of the order of Camaldules,[78] the Premonstratensians,[79] and the Olivetans[80] have no other color but white.

The costume of the Cistercian[81] cardinals is white.

The costumes of the regular clerics[82] do not differ from the secular cardinals. The only difference being that they cannot use silk even in their cloak and cappa magna which must be either cloth or wool.

All cardinals, whether secular or regular, wear the insignia proper to the cardinalate, namely, hat, biretta, and skullcap of scarlet silk.[83]

[75] Franciscans, founded by St. Francis of Assisi in 1209.

[76] Capuchins, independent branch of the Franciscans founded by Bl. Matteo de Bascio in 1525.

[77] Carmelite, founded by St. Berthold in 1155.

[78] Camaldules, branch of the Benedictines, founded by St. Romuald in 1012.

[79] Premonstratensians, an order of Regular Canons, founded by St. Norbert in 1119.

[80] Olivetans, branch of the Benedictines, founded by St. Bernard Tolomeo in 1313.

[81] Cistercians, founded by St. Robert of Molesme in 1098.

[82] Regular Clerics, those religious founded since the sixteenth century.

[83] Battandier, *Annuaire Pontifical*, p. 359.

REGULAR BISHOPS

Regular clerics: Theatines,[84] Barnabites,[85] Jesuits,[86] Ministers of the Infirm,[87] Clerics of the Mother of God,[88] Oratorians,[89] Passionists,[90] Redemptorists,[91] Missionaries of the Most Precious Blood,[92] etc., are similar to the secular priests and can consequently use purple for all their costumes.

The Basilians[93] and the Benedictines dress in black, as also the Monks of Vallombrosa and the Augustinians. The Camaldules, the Mercedarians,[94] the Trinitarians,[95] and the Olivetans dress in white. The Sylvestrines[96] dress in blue.

The Cistercians, Common Observance, wear stockings, rabbi, cassock, simar, and cincture of white; the mantelletta and the mozzetta are black; the cappa magna is black with a hood of ermine in the winter and white silk in summer.

The Cistercians, Strict Observance, wear stockings, rabbi, cassock, simar, and cincture of white; the mantelletta and the mozzetta are white; the cappa magna is white with a hood of ermine in the winter and white silk in summer.

The Dominicans dress as the Cistercians with these differences that their mantelletta and the mozzetta are black with lining and trimmings of white.

[84] Theatines, an order founded by St. Cajetan of Tiene in 1524.

[85] Barnabites, a congregation founded by St. Anthony Mary Zaccaria in 1530.

[86] Jesuits, a society founded by St. Ignatius Loyola in 1535.

[87] Ministers of the Infirm, an order founded by St. Camillus of Lellis in 1582 to care for the sick.

[88] Clerics of the Mother of God, a congregation founded by Blessed Giovanni Leonardi in 1574.

[89] Oratorians, a congregation founded by St. Philip Neri in 1564.

[90] Passionists, a congregation founded by St. Paul of the Cross in 1720.

[91] Redemptorists, a congregation founded by St. Alphonsus Mary de Liguori in 1732.

[92] Missionaries of the Most Precious Blood, founded by Bl. Gaspare del Bufalo in 1815.

[93] Basilians, an order of monks dating to St. Basil in 379.

[94] Mercedarians, an order founded by St. Peter Nolasco in 1218.

[95] Trinitarians, an order founded by St. John of Matha and St. Felix of Valois in 1198.

[96] Sylvestrines, branch of the Benedictines, founded by St. Sylvester Gozzolini in 1231.

The Franciscans dress in ash color (gray). The Capuchins dress in brown.

The Carmelites use tan color for the stockings, rabbi, cincture, cassock, and simar; the mantelletta and the mozzetta are white; the cappa magna is brown with a hood of ermine in the winter and white silk in the summer.

Archbishops and bishops, whether secular or regular, wear the purple biretta,[97] and skullcap,[98] and a hat with green cordons and tassels.

All bishops who are of the regular orders may henceforth use the rochet and shall be dressed in all respects in the same way as the secular bishops, save as regards the usual color and quality of their dress.[99]

INFERIOR PRELATES

Inferior or minor prelates[1] are those clerics who although not invested with the episcopal order have obtained ordinary jurisdiction in the external forum similar to bishops. To these must be added clerics who have the mere title of prelate. The Holy See gives some of the clergy the title of prelate without jurisdiction as a mere honorary title. The term *prelate* properly denotes in law, clerics, either secular and religious, who have ordinary jurisdiction in the external forum.[2]

In the strict sense inferior prelates are:

1. Those who enjoy full ordinary power, even in the external forum, governing people and clergy in a certain territory separated from any diocese. These are called Prelate Nullius;
2. Superiors of exempt clerical religious, who enjoy full ordinary power even in the external forum over their own religious, but not full power over the members of the household;
3. Those who enjoy ordinary power even in the external forum

[97] Leo XIII, brief, *Praeclaro divinae gratiae.*

[98] Pius IX, brief, *Ecclesiarum omnium.*

[99] Benedict XV, *Motu Proprio,* April 25, 1920; AAS, 1920, p. 149.

[1] Consult: Vermeersch-Creusen, Vol. 1, p. 333; Augustine, *Commentary on Canon Law,* Vol. 2; *Catholic Encyclopedia,* Vol. 1; Taunton, *The Law of the Church;* Nainfa, *Costumes of Prelates; Codex Juris Canonici,* Canons 198; 210; 215; 223; 319; 323; 325; 358; 488, No. 8; 625; 964.

[2] Canon 110.

but not full power over the people and clergy in one or many regions in dioceses. Of this kind can be the supreme military chaplain.[3]

ABBOTS AND PRELATES NULLIUS

Prelates who rule over a territory of their own, belonging to no diocese, inhabited by clergy and people are called abbots or prelates nullius, that is, of no diocese, according as their church is abbatial or simply prelatical. They are called abbots nullius if their church is an abbey, and are called prelates nullius if their church is a secular prelacy.[4]

An abbey or prelature nullius which does not consist of at least three parishes is ruled by special law.

The word *abbot* is derived from *abba,* the Syriac form of the Hebrew word *ab,* and means father. The title of abbot is given to the ruler of an abbey.

Abbots are of two kinds: secular and regular. Secular abbots are those who hold ecclesiastical benefices with the abbatial title.[5]

There are four kinds of secular abbots:

1. Those who have both jurisdiction and the right of pontificals.
2. Those who have only the abbatial dignity without jurisdiction or pontificals.
3. Those who have in certain cathedral churches the first dignity and privilege of precedence by reason of some suppressed or destroyed collegiate church or of some conventual church now become the cathedral.
4. Those who hold abbeys *in commendam,* and not *in titulo,* and so neither use the abbatial dress nor exercise pontificals.

Regular abbots are prelates in the true sense of the term. They are of three kinds:

1. Those who have subjects and a territory over which they exercise quasi-episcopal jurisdiction. These are called abbots nullius diocesis.
2. Those who have subjects but no proper territory.
3. Those who are abbots in name only, i.e., titular abbots. These

[3] Vermeersch-Creusen, Vol. 1, p. 333.
[4] Consult: Canons 319–328.
[5] Taunton, *The Law of the Church,* p. 1.

have no subjects belonging to the monastery whence they derive their title.

Appointment

Abbots and prelates nullius are nominated and invested by the Roman pontiff, without prejudice to the right of election or presentation lawfully belonging to another person. In the latter case, the Roman pontiff has the right of confirming the election and investing the one presented. Those selected to govern an abbey or prelature nullius must have the same qualifications which the law requires for bishops[6] (born of legitimate wedlock, at least thirty years old, a priest at least five years, possessed of good character, piety, prudence, etc.). Abbots or prelates nullius, who either by apostolic precept or by the proper constitutions of their order, must receive the abbatial blessing and are obliged to ask this blessing of any bishop of their choice within three months after the receipt of the apostolic letters of appointment — unless they are prevented by a just impediment.[7] The abbatial blessing must be given by a bishop and not by an abbot.[8]

Duties and Powers

Abbots and prelates nullius have the same obligations as residential bishops. They must say Mass for their people, make their canonical visitation of their territory, and make their visit *ad limina*. They have also the same ordinary powers as bishops in their dioceses. They may appoint a vicar-general. If they do not have episcopal consecration and have received the abbatial blessing, if obliged to receive it, besides faculties mentioned in another canon,[9] they have power to consecrate churches and immovable altars, chalices, patens. An abbot nullius who does not possess the episcopal consecration cannot validly consecrate churches outside his own territory, even with delegation of the local ordinary.[10]

[6] Canon 321.
[7] Canons 322, 625.
[8] SRC, March 8, 1617.
[9] Canons 323, 294.
[10] Code Comm., Jan. 29, 1931; AAS, March 5, 1931, p. 110.

A regular abbot (*de regimine*) entrusted with the government of an abbey, though without a territory nullius, may confer first tonsure and minor orders under the following conditions: the candidates ordained must be his subjects by reason of at least simple profession, and the abbot must be a priest and have legitimately received the abbatial blessing. Beyond these limits all ordinations given by him are invalid unless the abbot is a titular bishop.[11]

Privileges

An abbot and prelate nullius though not possessing episcopal consecration, may use the pontifical insignia in the territory of his own jurisdiction with throne and canopy, also celebrate liturgical functions according to the pontifical rite. The pectoral cross, ring with gem, and the purple skullcap may be worn by these prelates even outside their territory.[12]

Lawfully elected abbots who actually govern a community and have received the abbatial blessing may wear a pectoral cross and ring with gem wherever they go, but they cannot wear the purple skullcap except by apostolic indult.[13]

It must be remembered that each monastic order has many special privileges from immemorial traditions or apostolic indults.

Just at what particular date abbots began using the pontificals is not quite certain. Some claim from the pontificate of Theodore (642–649), but surely since the eleventh century.

Dress

Abbots can use the prelatical dress; the rochet, mozzetta, and mantelletta outside their own churches.[14]

An abbot nullius in his territory may wear the cappa magna.[15]

Cistercian abbots of the Strict Observance (Trappists) wear a

[11] Canons 323, 339, 343, 964.
[12] Canon 325.
[13] Canon 625.
[14] Taunton, *Law of the Church*, p. 4.
[15] Barbier De Montault, Vol. 1, p. 375.

white cassock of wool, a white scapular (without a hood) the full length of the cassock, a white silk sash (more customarily wool) with white tassels, a rochet with lining of white silk under the lace cuffs. The mozzetta is white wool with trimmings of white silk. The mantelletta is white wool with white silk trimmings. A white skullcap, and a white biretta with a white pompon. By privilege some of the abbots of this order wear a white cappa magna, while other abbots of this order by added privilege wear a purple cappa magna.

In liturgical functions these abbots wear a gold pectoral cross on a purple and gold cord; in nonliturgical functions in their own monastery they use a wooden pectoral cross on a purple cord; in visiting outside their monastery they wear a gold pectoral cross on a purple and gold cord, and when dressed in secular clothes a gold pectoral cross on a gold chain.

A wooden crosier is used in nonpontifical functions, and it may also be used at pontifical functions, but crosiers of metal, ivory, and precious wood with metallic mountings are also used.

Cistercian abbots of the Common Observance use black for some of their prelatical dress, e.g., mozzetta, mantelletta, and cappa magna. The cappa magna has a cape of ermine in winter and white silk in summer.

Premonstratensian abbots wear a white cassock; the cape which is buttoned in front is a little larger than that worn by other members of the order. The sash is white cloth with white tassels. The mozzetta and the mantelletta are also white. A white biretta with a white pompon. Sometimes the Holy See grants the special privilege of using a purple biretta, and using a white cappa magna at pontifical functions.

Manner of Address

On envelope: Right Reverend *N* —— —— (then title letters).

Salutation: Right Reverend Abbot.

Conclusion: I have the honor to be, Right Reverend Abbot . . .

MONSIGNOR

The title of monsignor is not only given to bishops and archbishops but also to prelates of the Roman Curia, although some of these prelates of the Roman Curia have the title of Most Reverend Excellency. Prelates of the Roman Curia with the title of Most Reverend Excellency are those who belong to or are secretaries of the Sacred Roman Congregations, to the secretary of the Supreme Tribunal of the Signatura, to the dean of the Sacred Rota, and to the substitute of the Secretary of State.[16] The protonotaries apostolic are members of the highest college of prelates in the Roman Curia, and rank after the episcopacy, but they have no jurisdiction in the external forum.

GRADES OF PROTONOTARIES APOSTOLIC

There are four grades of protonotaries apostolic. The first grade, Protonotaries Apostolic *de numero participantium.* These protonotaries apostolic form a college of seven prelates whose office it is, except during the vacancy of the Holy See, to record the special acts of the Holy See as well as those of the public and semipublic Consistories, General Councils, etc.

Besides the College of Protonotaries Apostolic de numero participantium three grades of protonotaries apostolic are enumerated which nevertheless in no manner constitute a college. These are: Protonotaries Apostolic *Supernumerary,* Protonotaries Apostolic *ad instar,* and Titular or Honorary Protonotaries Apostolic.

Protonotaries apostolic supernumerary are those appointed as canons in the patriarchal basilicas of Rome.[17]

Protonotaries apostolic ad instar are those whom the Holy Father honors with this dignity. Members of this grade of protonotaries are found in different parts of the world.

Titular or honorary protonotaries apostolic are those who are appointed by the Holy Father himself or by a member of the College of Protonotaries Apostolic of the first grade.

[16] S. C. Cere., Dec. 31, 1930; AAS, Jan., 1931, p. 22.
[17] Apost. Const., *Ad incrementum decoris,* No. LIV.

The duties, faculties, and privilege of the different grades of protonotaries apostolic can be learned from the different sections of the Apostolic Constitution, *Ad incrementum decoris* of Pius XI; also *Motu Proprio* of Pius X, *Inter multiplices.*

ORIGIN OF PROTONOTARIES APOSTOLIC

The protonotaries apostolic date from the first century.[18] Pope St. Clement I (91–99) selected certain men who were noted for their zeal and piety to act as notaries in the city of Rome. The city of Rome was divided into seven districts. At the head of each district a notary was appointed, and because of his dignity as well as to distinguish him from other notaries, he was called *proto* or first notary.

These notaries were to record the names and the heroic sufferings of the early martyrs. After the persecutions of the Church ended (ten in number, beginning with Nero in A.D. 37, and terminating with Diocletian in 305), the office of the protonotaries did not cease, but their duties were changed. Pope Julius I (337–352) commissioned these notaries to record carefully all the decrees and enactments concerning the faith and the discipline of the Church. He also increased their privileges. Pope Sixtus V (1585–1590) increased the number of protonotaries to twelve and granted them further privileges. During the pontificate of Pope Gregory XVI (1831–1846) the number of the protonotaries had decreased to two members. Pope Gregory XVI, on February 7, 1838, restored the number to seven which remains the same at the present time.[19]

Members of this first grade of protonotaries apostolic reside at Rome and form a college. At the present time these prelates exercise the office of recording the special acts of the Holy See, etc., except during the vacancy of the Holy See.[20]

Protonotaries apostolic supernumerary date from the sixteenth century. These prelates derive their title through appointment by the pope as canons of the patriarchal basilicas of

[18] Baart, *Roman Court.*
[19] Apost. Const., *Ad incrementum decoris,* No. XXII, XXXI.
[20] *Ibid.,* No. XXXI.

Rome, namely, St. John Lateran's, St. Peter's, and St. Mary Major.[21] There are no members of this grade of protonotaries apostolic in the United States.

The third grade of protonotaries apostolic are protonotaries apostolic *ad instar*. It is said that this grade of protonotaries dates from about the sixteenth century. Members of this grade are present in the United States as well as in other parts of the world, generally known as protonotaries apostolic.

Titular or honorary protonotaries apostolic constitute the fourth grade. These are not members of the pontifical household and enjoy their privilege only outside of Rome.

Prelates *di mantelletta*. These prelates are members of the papal court and are called domestic prelates. Their title is personal, and their appointment is for life. Most of them live outside of Rome. They have no jurisdiction whatever by reason of this honor. They wear a purple cassock, sash, and mantelletta. They also use the rochet. Their biretta is black with a reddish purple pompon.[22]

During the vacancy of the Holy See, domestic prelates wear a penitential dress which consists of a black choir cassock made from woolen material, a rabbi, a sash with tassels of black, a simple rochet without lace, and a mantelletta of black.[23]

Domestic prelates should assist at funerals in their usual choir dress which is a purple choir cassock and a purple mantelletta.

Domestic prelates or chamberlains should not act as assistants to a bishop as they have been appointed for the exclusive service of the pope, and therefore no cardinal or bishop has the right of their personal service.[24]

There are others who are called prelates *di mantellone*. Although these are not prelates in the true sense of the term, they are members of the papal household. These prelates are the personal attendants of the pope. They are divided into two

[21] *Ibid.*, No. LIV.
[22] *Ibid.*, No. VII.
[23] *Ibid.*, No. VII; Barbier De Montault, Vol. 1, p. 355.
[24] Nainfa, *Costume of Prelates*, p. 232.

classes, chamberlains and chaplains. Their office ceases with the death of the pope appointing them. After the election of the new pope they may apply for the renewal of their title and office which is generally granted.

These prelates wear a purple cassock with a purple sash, but not the rochet or mantelletta. Their house dress is a black cassock with purple piping and a purple sash. These prelates have no liturgical privileges.

Title

Protonotaries apostolic and domestic prelates are addressed as: "Right Reverend." Papal chamberlains are addressed as: "Very Reverend."

Manner of Address

For protonotaries apostolic and domestic prelates:

On envelope: The Right Reverend Monsignor *N* —— —— or Rt. Rev. Msgr. *N* —— ——.

Salutation: Right Reverend Monsignor *N* ——, or Dear Monsignor.

For papal chamberlains:

On envelope: The Very Reverend Monsignor *N* —— ——.

Salutation: Very Rev. Msgr. *N* —— ——, or Dear Monsignor *N* —— ——.

INVESTITURE OF DOMESTIC PRELATES

Neither the *Pontifical* nor the *Ritual* mention any investiture ceremonies for domestic prelates. But since these priests have received a special honor from the Holy Father it is no more than right that there should be some kind of investiture ceremony.

For as soon as a priest receives his appointment as a domestic prelate he is entitled to wear the dress prescribed in the brief.

Investiture[25]

1. Bishop (ordinary of the diocese) either sitting on the throne or on the predella of the altar.

[25] *Eccl. Rev.*, Dec., 1905, p. 586.

2. The assistant priest (domestic prelate of the same class) standing on the predella at the Gospel side reads the brief of appointment.
3. Then the newly appointed prelate goes to the throne or the predella of the altar to receive the insignia.
4. The bishop blesses the rochet (*Benedictio Sacerdotalium Indumentorum*).
5. The bishop then sits and places the rochet over the prelate's head, who is already vested in his purple choir cassock. Then the bishop places the mantelletta over the prelate's shoulders and fastens it.
6. Sermon by the bishop.

The ceremony of investiture may take place at any time of the day. If before Mass the newly vested prelate should assist in full prelatical dress.

CHAPTER 2

ECCLESIASTICAL DRESS

In the early centuries of the Church there was no distinction between the dress of the clergy and the laity. It was not until the sixth century that a distinction was seen, for at that time the laity began to adapt shorter tunics while the clergy retained the old Roman style of the long tunics. From the sixth century onward different syndodal decrees as well as particular councils obliged the clergy to wear the *vestis talaris* especially at the altar.

Many decrees of the general councils[1] have been promulgated in regards to clerical dress. As early as the Second Council of Nicaea we read, "Clerics shall wear modest and unostentatious clothing and not array themselves in gay and showy apparel embroidered with silk."[2] The Fourth Lateran Council states, "The clothing of clerics must be in keeping with their dignity. Their garments must be worn clasped at the top and neither too short nor too long," etc.[3]

The Council of Vienne adds a penalty for clerics who disregard the clerical dress. "A cleric who, having a benefice, publicly wears unbecoming garments, loses for six months the privileges of that benefice; if he has no benefice, he becomes for the same length of time disqualified from obtaining one. The same applies to regular and secular priests with and without benefices."[4]

The Council of Constance reprimanded not only clerics but also prelates who cast aside the clerical dress and commanded that all the earlier legislation in regards to clerical dress be strictly obeyed.[5]

[1] Consult: Schroeder, H. J., O.P., *Disciplinary Decrees of the General Councils*, from which these canons have been quoted.
[2] Council of Nicaea II, 787, Canon 16.
[3] Lateran Council IV, 1215, Canon 16.
[4] Council of Vienne, 1311–1312, Canon 10.
[5] Council of Constance, 1414–1418.

The Fifth Lateran Council states that priests must wear garments of a color not forbidden to clerics by law, and these garments must extend at least to the ankles.[6]

Likewise the Council of Trent following the example of the Council of Vienne enumerated penalties that bishops should inflict upon those clerics who did not wear a becoming ecclesiastical dress. "A penalty is decreed against clerics, who, being in sacred Orders, or holding benefices, do not wear a dress becoming their Order."[7]

Again in 1725, Pope Benedict XIII, declared that the wearing of lay dress by an ecclesiastic was an offence of the most serious kind, which offence entailed the forfeiture of all emoluments, and denied absolution to those who did not spontaneously surrender their benefices if they were guilty of this offence.[8]

Coming closer to our own period the Code of Canon Law, in seventeen places[9] mentions clerical dress without stating what it should be. Canon 811 cannot be included as this canon deals only with the sacred vestments of the celebrant for Mass and not with the ordinary dress of clerics. The Code following the example of the Council of Trent leaves this matter to the discretion of the local ordinaries to decree on clerical dress.

Violation of this law is severely punishable, for if a cleric has put aside his clerical dress on his own initiative and without a just cause, and has not resumed it within a month from the warning of his ordinary to do so, he shall *ipso facto* lose his office.[10] If the cleric has not obeyed within a month from receiving the admonition, if he is in minor orders he automatically ceases to be a cleric, and if he is in major orders, besides *ipso facto* forfeiting every office he holds, he shall be suspended from the order which he has received.[11]

The Third Plenary Council of Baltimore promulgated what

[6] Lateran Council V, 1512–1517.

[7] Council of Trent, Sess. XIV, Chap. VI, De Reform.

[8] *Cath. Encycl.*, Vol. IV, p. 420 sqq.

[9] Canons: 136, 1, 3; 188, n. 7; 213, par. 1; 670; 671, nn. 2, 3, 6; 683; 1576, par. 1, n. 2; 2298, nn. 9, 11; 2304, 1, 2; 2300; 2305; 2379.

[10] Canons, 136; 188, No. 7.

[11] Canon 2379.

the clerical dress to be worn in this country should be: "We wish therefore and prescribe, that all observe the law of the Church, and that at home or in the Church they shall always wear the cassock, which is proper to the clergy. When they go out for duty or relaxation or on a journey, they may use a shorter dress, which is to be black in color, and which reaches to the knees, so as to distinguish it from the dress of the laity. We enjoin upon our priests as a matter of strict precept, both at home and abroad, and whether they are residing in their own diocese or outside of it, they shall wear the Roman collar."[12]

Since the promulgation of the Code the Sacred Congregation of the Council has issued two decrees on ecclesiastical dress. Mentioning that all clerics are to observe the law of the Church in this matter and not to wear even in public garments which are secular both in form and color. The same Congregation states that priests on vacation even outside their own diocese are to wear the dress proper to the clergy.[13]

Naturally a cleric who is engaged in legitimate recreation, e.g., a game of golf, may wear the proper attire as this does not violate the precepts of clerical dress, provided after the recreation they again dress in their clerical garb.

Clerics who are chaplains in the armed forces of the country wear the prescribed dress of officers of their rank according to the regulations of the branch of service they are in.

The Church has made these laws concerning the proper dress of the clergy throughout the centuries, because the clergy who are called to the inheritance of the Lord, should manifest their interior holiness by the decency of their external dress, and thus be distinguished from the laity even by their dress.

[12] Conc. Balt., III, No. 77.

[13] S. C. of the Council, July 1, 1926, AAS; S. C. of the Council, July 28, 1931, AAS, 123, Aug. 5, 1931, p. 336.

CHAPTER 3

MATERIALS

THE material[1] itself constitutes a normal distinction in the classification of individuals. The material is coarse for religious, inferior clerics, and seminarians. A finer material is employed by prelates and members of the secular clergy. Finally a select and special material is reserved for the higher dignitaries of the Church.

The material will also vary with the two liturgical seasons of the year, namely, winter and summer. It would be rather difficult to lay down an exact law regarding the beginning and ending of these seasons, because of the variation of climates in different parts of the world. To determine the beginning and ending of these seasons is left to the discretion of the bishops. In northern hemisphere for the most part the liturgical summer usually begins with the singing of the *Alleluia* on Holy Saturday, and the liturgical winter with the Feast of All Saints, November 1.

In summer the material will be of a light grade, e.g., silk or broadcloth, while in winter it will be of one of the woolen materials.

The different kinds of materials used for ecclesiastical dress are: velvet, watered silk, plain silk, and woolen materials as, wool, broadcloth, merino, henrietta, serge. Linen and hemp are also used.

VELVET

Velvet is exclusively reserved for the pope, and it is always red in color. The use which the Holy Father makes of this material is regulated by the season of the year and limited to special parts of his costume, and to special occasions.

In general the pope uses velvet only in winter. Velvet is used in the making of his ceremonial slippers, mozzetta, camauro,[2]

[1] Consult: Msgr. Barbier De Montault, Tom I, p. 53 sqq.
[2] Camauro is a cap which only the pope wears.

and the two pontifical hats. The cappa magna which the pope wears for Matins of Christmas is made of red velvet.

When the sovereign pontiff celebrates pontifically red velvet is used for the back of the throne, the canopy, and the steps of the throne and the altar. It is also used for the seat of the throne in the apostolic palaces as well as for the *sedia gestatoria.*[3]

Since velvet is reserved exclusively for the pope no other member of the clergy no matter what may be his dignity is allowed to use velvet even for accessories. To assume it on one's own authority would surely be a notorious usurpation.

Nevertheless there are two exceptions, the violet cassock of the trainbearer has buttons and trimmings of black velvet, and the winter cloak of prelates has a velvet collar.

The pope also uses both watered and plain silk. In winter he uses broadcloth, and in summer his dress is silk.

WATERED SILK

Watered silk is reserved for cardinals, nuncios, and apostolic delegates. Watered silk is a sturdy, rich veined silk. During the summer cardinals use watered silk for their sashes, choir cassock, cappa magna, mozzetta, and mantelletta. In winter their cassock, mozzetta, and mantelletta are made of woolen material.

PLAIN SILK

Plain silk is the special insignia of the pontifical court. It is also principally adapted to prelates but in this case it is reserved for the summer.[4] Bishops who are appointed assistants at the pontifical throne and who are actually living in Rome have a right to wear it.

It is permissible for both the bishop and the clergy to use plain silk for certain accessories, as, the skullcap, sashes, gloves, stockings, biretta, and rabbi.

Regulars even when they are elevated to the cardinalate or the episcopate cannot use silk except for the accessories. These

[3] The portable chair on which the pope is carried.
[4] Apost. Const., *Ad incrementum decoris,* No. VII.

prelates retain the color of their religious habit but select a finer woolen material which is made into a cassock.

WOOL MATERIAL

Woolen materials are: wool, broadcloth, merino, henrietta, and serge. Bishops, except those who are assistants to the papal throne, must use woolen material in the making of their ecclesiastical dress.[5]

The other members of the clergy use woolen materials either light or heavy according to the season of the year.

LINEN

Linen is used both by prelates and the other clerics for the rochet and the surplice. This linen is always white. It is well to select the better grade of linen as it will hold its shape better and will appear neater.

LACE

Lace is used for the decoration of the rochet and the surplice. Lace has been used since the fifteenth century for ecclesiastical vestments. The better grade of lace should be used, and when possible linen lace which has been made with needle or crochet. It is true that this kind of lace may be a little more expensive, but it is always neat and will add beauty to these vestments.

ETIQUETTE

Etiquette prescribes that there should be harmony in the ecclesiastical dress, that is, silk should be worn with silk, and woolen materials with woolen material.

[5] *Caer. Ep.*, I, i, 1; I, iii, 1.

CHAPTER 4

COLORS

THE Church did not legislate concerning the colors for ecclesiastical dress until the thirteenth century. The Fourth Lateran Council reserved red and green for the bishops.[1]

The different colors for clerical dress as we have them today date from the sixteenth century when the actual colors were fixed.[2] At present the following colors are used, namely, white, red, amaranth red, purple, violet, black, green, and gray. The colors will vary according as the cleric belongs to the regular or secular clergy and according to the rank held in the ecclesiastical hierarchy.

When clerics of the religious orders are elevated to the cardinalate or the episcopate they lay aside the habit of their particular order keeping only the distinctive color of their habit, and adapt the ordinary form of dress of the secular prelates.[3] They however select a finer quality of material for their cassock than that originally used in their habit.

The dress of the clerics regular[4] does not differ from that of the secular prelates, except they are allowed silk only for the sash, skullcap, biretta, and other minor accessories.[5]

WHITE

White is the color reserved for the Holy Father. He uses this color for his cassock,[6] simar, sash, skullcap, stockings, and the "falda."[7] He also uses red for his cappa, mozzetta, hat, and slippers.[8]

1 Lateran Council IV, canon 16.
2 Vigourel, p. 50.
3 See Chapter 1, pp. 1–36.
4 Those founded since the sixteenth century.
5 *Caer. Ep.*, I, i, 4; Barbier De Montault, *Traite pratique*, Tom. II, 524.
6 The popes wear a white cassock since the pontificate of Pius V (1566–1572).
7 The falda is a garment of white silk with a train resembling a skirt which the pope wears over his cassock on occasions of solemnity.
8 Barbier De Montault, Tom. I, p. 58.

RED

Scarlet red is proper to cardinals. They use it for their rabbi, cassock, sash, cappa, skullcap, biretta, mozzetta, stockings, and hat when they wear a red cassock.[9]

Amaranth red, a color of purplish hue, is used by bishops and prelates di mantelletta for the trimmings, piping, buttons, and buttonholes of their black dress.[10]

PURPLE AND VIOLET

It may be well at this particular time to say a few words about the colors purple (porpura) and violet (violaceus).

Very often these two colors are used synonymously which is incorrect. For purple is not violet, nor is violet purple. Both purple and violet are a mixture of red and blue. If red predominates the result is purple, but if blue predominates violet is the result. The Roman purple is reddish in shade.

Violet is one of the liturgical colors which is used during times of penance, e.g., Lent and Advent and on other days of penitential character.

Purple is not a liturgical color, but a prelatical color. It is not a sign of penance nor mourning but of joy. Purple is the color for bishops and members of the Roman Court. It especially characterizes the prelacy and the episcopacy. Since it is an official color it is only worn in Church and on other particular occasions. Purple is used for the cassock, rabbi, biretta, sash, mozzetta, mantelletta, etc.

Purple forms the color of the episcopal livery. This same color is also assigned to the master of ceremonies of the cathedral, to the trainbearer of the bishop,[11] and also to the students of the diocesan seminary. It also becomes the privilege of all the employees of the basilicas, namely, the sacristans, choristers, acolytes, etc.

Finally purple is the distinctive sign of all those holding any

[9] *Ibid.*, pp. 58, 456.
[10] *Ibid.*, p. 58.
[11] Le Vavasseur-Haegy, *Fonctions Pontificales*, II, p. 273. SRC, Jan. 24, 1660.

rank or employment in the papal court, either the title of prelates or the title of officers, as ushers of the palace, choristers, clerics, and acolytes of the papal chapel, etc.[12]

Purple is also the color used by domestic prelates.[13] The cross-bearer of the metropolitan also wears purple.[14]

Those who wear a purple cassock as a livery dress are not allowed to wear a purple rabbi, sash, or stockings, as these are a prelatical privilege, while the purple skullcap and biretta are episcopal insignia.

BLACK

Black is the proper color for the secular clergy who are not prelates. Black has been their color since the seventeeth century.[15] It is used for the cassock, rabbi, and biretta.

The prelacy, the episcopacy, and the sacred college allows also the black color for the ordinary dress, but the trimmings are either red or purple according to their rank in the hierarchy and the season of the year.

As a general rule bishops wear black when cardinals change their red cassock for purple.[16]

In this country black is the color to be used in street dress.[17] An exception is made in favor of white for the clergy in tropical and different sections of countries considered difficult because of the terrific heat. In the diocese of Lincoln, Nebraska, during the warm months of the year, priests of that diocese may substitute plain white palm beach or linen suits for the customary black. The rabbi should be black; but white shoes may be used.[18] This ruling is in conformity with Canon 136, which leaves such regulations to the ordinary.

[12] Barbier De Montault, Tom. I, p. 58.
[13] Apost. Const., *Ad incrementum decoris*, No. VII.
[14] Le Vavasseur-Haegy, *Fonctions Pontificales*, II, p. 305.
[15] Decrees of Urban VIII, Nov. 26, 1624.
[16] Barbier De Montault, Tom. I, p. 58.
[17] Conc. Balt., III, No. 77.
[18] *The Southern Nebraska Register*, May 30, 1937.

GREEN

Green is the "episcopal color." Before the sixteenth century bishops generally dressed in green. At the present time the *Ceremonial of Bishops* prescribes purple as the proper color for the bishop's dress, but green is still used for their pontifical hat, the lining of their birettas, for the drapery of the bishop's throne, for the prie-dieu and its cushion. It is also used for the hat over their coat of arms. During penitential seasons and times of mourning the draperies are violet.

GRAY

Gray (ash color) is used by Franciscan cardinals and bishops, except the Capuchins who use brown. Gray is used exclusively for the cassock, stockings, sash, mantelletta, mozzetta, and cappa magna.

CHAPTER 5

CASSOCK

THE cassock is a long sleeved, close fitting garment, cut round at the bottom, and covering the entire body from the neck to the feet. It is fastened down the front with a number of small buttons. The cassock is the ecclesiastical dress for all clerics, except the religious who have a distinctive habit in place of the ordinary cassock. In Latin the cassock is called *vestis talaris,*[1] but this garment is also known by other names. In ancient times it was called *"pellicea* or *pelisse"* from the Latin word *pelles* meaning skin or hide. As the cassock was intended to keep the wearer warm it was made from the skins of animals and was lined with fur. Prelates had their pellicea lined with ermine while the rest of the clergy had theirs lined with sheepskin.[2] The cassock is also called "soutane" from the Italian word *sottana* meaning beneath, as the cassock was worn beneath a mantle or sacred vestments. The French term is *soutane.*

Down to the fifth century the cassock was the ordinary dress worn by everyone, clerical and lay, male and female. It was then as now a close fitting garment reaching to the feet. Toward the end of the sixth century when the laity abandoned the long cassock or tunic for a more convenient short one the Church prescribed that all clerics retain the long cassock for their distinctive ordinary dress. Near the end of the eleventh century this garment underwent some modifications both in form and color giving us the cassock as we know it at the present time.

Different Councils[3] of the Church have decreed that the cassock should be worn by all clerics in sacred orders. The obligation of wearing the cassock is the same for all ecclesiastical

[1] *Rom. Miss. Rit. Miss.,* Tit. 1, No. 2.
[2] Rock, *Church of Our Fathers,* Vol. II.
[3] See Chapter 2, Ecclesiastical Dress, p. 37.

persons, whether prelate, priest, or cleric.[4] For the clergy in the United States the Third Plenary Council of Baltimore commands all ecclesiastics to keep the Law of the Church, and

ORDINARY CASSOCK

JESUIT CASSOCK

whether at home or in church, always to wear the cassock, which is the proper dress for clerics.[5] The rubrics of the Roman Missal

[4] Council of Trent, Sess. XIV, Chap. VI.
[5] Conc. Balt., III, No. 77.

as well as the Code of Canon Law prescribe that priests who are to celebrate Mass should wear the cassock *"vestis talaris."*[6]

KINDS

There are two kinds of cassocks, namely, the ordinary or everyday cassock, and the choir cassock, the latter being proper to prelates. First, the ordinary cassock shall be considered, then the choir cassock.

FORMS

There are two forms[7] used in making the cassock, the Roman and the French.

Since the Roman cassock is the one universally used it will suffice to say but a few words about the French cassock. It is generally cut quite long and has pleats in front somewhat resembling a skirt. It is generally cut to fit the figure which may prove ungraceful. The sleeves are narrow with buttons on the cuffs. The collar is not opened in front but usually buttoned or hooked.

The ordinary cassock according to Roman etiquette, and thus called the Roman cassock, is one piece in front dropping from the neck to the feet of equal length in front and back. This cassock is not cut in the middle forming a waist and skirt. From the neck to the feet it is fastened with a row of small round buttons generally covered with silk or wool, although sometimes the bone buttons are used. This fastening of the cassock in front is in compliance with the ruling of the Fourth Lateran Council which stated that all clerics should wear a garment closed in front from neck to feet.[8] The collar of this cassock is of standing model, cut square with an opening extending from a half to three quarters of an inch so that the Roman collar may show. The sleeves are wide with plain cuffs without buttons. It has two interior pockets one on each side and so made that the wearer will not sit on them. There should be no exterior pockets. The ordinary cassock has no train attached.

[6] *Rom. Miss. Rit. Miss.*, Tit. 1, No. 2; Canon 811.
[7] Barbier De Montault, Tom. I, p. 78 sqq.
[8] Lateran Council IV, canon 16.

The so-called "Jesuit cassock," worn by many diocesan clerics, is cut in front in a slanting manner so as to lay obliquely across the chest. It has a collar of standing model cut square in front to show the Roman collar. This cassock has no buttons, but a few hooks on the inside of its slanting front. It is bound by a sash.

The cassock is the distinctive clerical garment. The tonsure and the cassock are two related things which must not be separated. In English speaking countries where the tonsure is not obligatory the laws affecting the dress of clerics still hold as can be seen from the wording of the Code of Canon Law and of the Third Plenary Council of Baltimore.[9]

When religious are elevated to the cardinalate or the episcopate they lay aside the habit proper to them and adapt the cassock of secular priests retaining the color of their habit. They use a finer material than that used in the habit.

The garment has the trimmings of a cassock; the color which is usually different from that of the cassock, consists of the buttons; buttonholes; piping; stitching on the front, bottom, back, and around the cuffs; and the two small cords in the back to support the sash.[10]

COLORS

The color of the cassock will vary with the rank of the cleric and whether he is a religious or a member of the secular clergy.

Pope

The ordinary cassock of the pope is entirely white,[11] and its trimmings are of the same color. In summer he wears a cassock of white silk, and in winter a cassock of white broadcloth or other woolen material.

[9] Canon 361.
[10] Barbier De Montault, Tom. I, p. 275.
[11] Since the pontificate of Pius V (1566–1572).

Cardinals

The ordinary cassock of cardinals is made of black woolen material trimmed and lined with scarlet red silk.[12]

Cardinals elevated from the religious follow the same color as the color of their religious habit. The material is a finer quality than that used in their habit.

Cardinals elevated from the orders or congregations of regulars, those founded since the sixteenth century, follow the rules for cardinals of the secular clergy.[13]

Bishops

The bishop's ordinary cassock is of black woolen material lined and trimmed with amaranth red silk.

Religious elevated to the episcopate wear a cassock instead of their habit retaining however the color of their habit, their cassock being made of a finer material than that of their religious habit.

Bishops elevated from the religious congregations or orders of clerics regular follow the same rules for their ordinary cassock as that of the secular clergy. They use silk only for the trimmings.

Religious

The color of the habit of religious will vary. The Dominicans, Cistercians, Carthusians, and the Camaldulese use white; the Sylvestrians use blue, the Capuchins brown, etc. Regulars generally use black.

Other Prelates

Domestic prelates wear an ordinary cassock of black woolen or silk material, according to the season of the year. This cassock is trimmed and lined with amaranth red silk.[14]

Monsignori di mantellone wear a black woolen material for their ordinary cassock trimmed and lined with purple.[15]

[12] Barbier De Montault, Tom. I, p. 84.
[13] See Chapter 1.
[14] Apost. Const., *Ad incrementum decoris*, No. IX.
[15] Barbier De Montault, p. 84.

Priests and Other Clerics

Priests and clerics have no other cassock than the ordinary one which is entirely made of black woolen material. The only trimmings are the buttons, buttonholes, and stitching which are also black. In order to wear a different color an apostolic indult is necessary.

Cardinals, archbishops, bishops, and prelates of the secular clergy as well as regulars when at home may wear the ordinary black cassock like that of a simple priest.[16]

Exceptions

Priests living in hot climates are permitted by apostolic indult to wear a white cassock of light woolen material.

Diocesan seminarians[17] may use a purple cassock, as purple forms the livery of the bishop.

At Rome the seminarians of the German College wear red; at the Propaganda black adorned with red; at the Greek College, blue, etc.

The master of ceremonies in cathedrals during episcopal functions may wear a purple cassock, but it is not to be made of silk.[18]

Altar Boys

Although at the present time, there is no decree of the Sacred Congregation of Rites prescribing the dress of altar boys, they should use no other color for their cassock than black.[19] The reason is, since altar boys nowadays take the place of acolytes in minor orders who are ordered by the Church to wear a black cassock and a white surplice as their clerical dress, altar boys should follow this legislation by using a plain black buttoned cassock without the adornment of capes.

There is however legislation forbidding altar boys to be

[16] Nainfa, *Costume of Prelates*, p. 44.
[17] Barbier De Montault, Tom. I, p. 85.
[18] SRC 1213; 2310 ad 3.
[19] Roulin, E. A., O.S.B., *Vestments and Vesture*, p. VI; Fortescue, *Roman Rite Described*, p. 11.

CHOIR CASSOCK

dressed as prelates, and therefore they should not be attired with a sash, mozzetta, biretta, skullcap, etc.[20]

CHOIR CASSOCK

The choir cassock is so called because it is worn by prelates at the public ceremonies of the Church. It is sometimes called the "church cassock." The choir cassock differs from the ordinary cassock in style, material, and color. The choir cassock has a train, which may be let down on occasions specified by the *Caeremoniale.*

Sometimes the Holy See in order to honor certain dignitaries grants them the use of the train as a special distinction.[21]

Archbishops and bishops outside the territory of their jurisdiction keep the train of their choir cassock fastened, and they can only have their train unfastened and carried when they are accompanied by the bishop of the place.[22]

[20] SRC, July 9, 1859.
[21] Barbier De Montault, Tom. I, p. 281.
[22] SRC, 1666.

The train of the choir cassock, according to Roman etiquette, is not a piece added to the bottom of the cassock but is the normal extension of the lower part of it. It does not go up on one side. The train is attached on the outside, at the bottom of the back so that it falls in graceful folds and forms a circle to the heels. It is lined entirely with red or amaranth silk as the case may be; the bottom inside is edged with a wide piece of silk of the same shade.[23]

The choir cassock has neither a cape attached nor double sleeve.[24]

The choir cassock is made of silk, broadcloth, or one of the other woolen materials. The color is either red or purple according to the rank of the prelate.

The purple cassock worn by cardinals, and the black cassock lined and trimmed with purple worn by bishops during penitential seasons and on occasions of mourning is a choir cassock, and therefore should be made exactly as a choir cassock without cape or double sleeves and with a train attached.[25]

Domestic prelates during the vacancy of the Holy See wear a black choir cassock.[26]

Pope

For sacred functions, in chapels and consistories the pope wears a white silk choir cassock, over which he places the *falda,* which is a large trailing skirt and a train of the same material and color.[27]

Cardinals

The cardinals have three choir cassocks, namely, a scarlet red[28] for ordinary occasions; a purple one for penitential seasons and times of mourning; a rose colored one, used on Gaudete Sunday (Third Sunday of Advent) and Laetare Sunday (Fourth Sunday of Lent).

[23] Barbier De Montault. Tom. I, p. 281.
[24] *Ibid.,* p. 275.
[25] *Ibid.,* p. 58.
[26] Apost. Const., *Ad incrementum decoris,* No. VII.
[27] Barbier De Montault, Tom. I, p. 275.
[28] Granted by Pope Paul II.

The cardinal's scarlet red and purple choir cassocks are made of watered silk for the summer and of fine broadcloth for the winter. The cardinal's rose cassock is made of watered silk.[29]

Archbishops and Bishops

The choir cassock of bishops is made of one of the woolen materials, heavier woolen material for the winter and a lighter woolen material for the summer. Bishops who have received the title of Assistant to the Papal Throne, if they are actually living in Rome wear silk in the summer.[30]

The choir cassock of archbishops and bishops is purple; trimmings, lining, and cuffs are of crimson red silk.[31]

Bishops wear the purple cassock on the following occasions: from Christmas Day to the Epiphany including their octaves; from Easter to Trinity Sunday inclusively; on the following feasts including their octaves: Corpus Christi, Assumption of the Blessed Virgin, the feasts of the Apostles, Peter and Paul, the feasts of All Saints, titular and dedication of the cathedral, the feast of the patron of the episcopal city; the anniversaries of the bishop's election and consecration; on the day of arrival of some high dignitary or when there is some cause for public rejoicing; on the octave days of the Nativity of the Blessed Virgin, St. John Baptist, and St. Lawrence; on all double class feasts which occur throughout the year outside the times of Advent, Septuagesima, and Lent excepting the Feast of the Annunciation when it occurs during Lent.[32]

Bishops living in Rome wear the purple cassock every day, except during the vacancy of the Holy See when they wear the black choir cassock trimmed with purple.

During penitential seasons and times of mourning, except during the vacancy of the Holy See, bishops living in Rome must always wear a purple cassock, while those outside of Rome

[29] Barbier De Montault, Tom. I, p. 275.
[30] *Ibid.*, p. 54.
[31] *Caer. Ep.*, I, iii, 1.
[32] *Ibid.*, I, iii, 2.

during these times should wear the black cassock lined and trimmed with purple.[33]

Bishops wear a black choir cassock on the following occasions: during Advent, from Septuagesima Sunday through Lent, on all vigils on which fast is prescribed, on the quarter tenses (except those which occur after Pentecost), and on all Fridays of the year.[34]

Religious

Religious elevated to the cardinalate or the episcopate wear a choir cassock similar to the cardinals and bishops of the secular clergy retaining the color of the habit of their order, but in the case of cardinals they do not wear silk.

Regulars elevated to the cardinalate wear the same kind of a choir cassock as cardinals of the secular clergy, but not made of silk. Regulars elevated to the episcopate wear the same kind of choir cassock as bishops of the secular clergy.

Domestic Prelates

Domestic prelates, since they belong to the papal household, have only one choir cassock. Their choir cassock is purple, trimmed and lined with crimson red and made of silk or woolen material according to the season of the year.[35]

During the vacancy of the Holy See, domestic prelates lay aside their purple choir cassock and wear a black choir cassock of a woolen material.[36]

Monsignori di Mantellone

Monsignori di mantellone wear a purple choir cassock of silk in summer and broadcloth in winter. Their choir cassock is trimmed with purple of a lighter hue than the purple cassock itself. The choir cassock of the monsignori di mantellone is always without a train.[37]

[33] SRC, No. 26, 1919; AAS, 12, May, 1920, p. 177.
[34] *Caer. Ep.*, I, iii, 2.
[35] Apost. Const., *Ad incrementum decoris*, No. VII.
[36] *Ibid.*
[37] SRC, July 21, 1855. Barbier De Montault, Tom. I, p. 277.

Since the appointment of prelates di mantellone ceases with the death of the pope they do not wear mourning. They wear purple until after burial of the pope.

Priests and Other Clerics

Priests and clerics of lower rank have no choir cassock.

CHAPTER 6

SIMAR

BEFORE the second half of the nineteenth century the simar[1] was not very prominent; it was used only as a house dress. Toward the close of that century Pope Pius IX gave permission to use the simar for private audiences at the Vatican. After this permission the simar became very conspicuous.

FORM

The shape of the simar resembles that of the ordinary cassock except that it has half sleeves over the usual sleeves. These half sleeves reach from the shoulders to just above the elbows; they are slit in front and fastened with a row of buttons. The simar also has a small cape attached to the collar, which has no buttons and does not meet in front. This cape reaches from the shoulders to slightly above the elbows.

MATERIAL

Except for the pope and the religious the simar is made of black woolen material.

Pope

The simar of the pope is white and made of silk or broadcloth according to the season of the year. The trimmings are white.

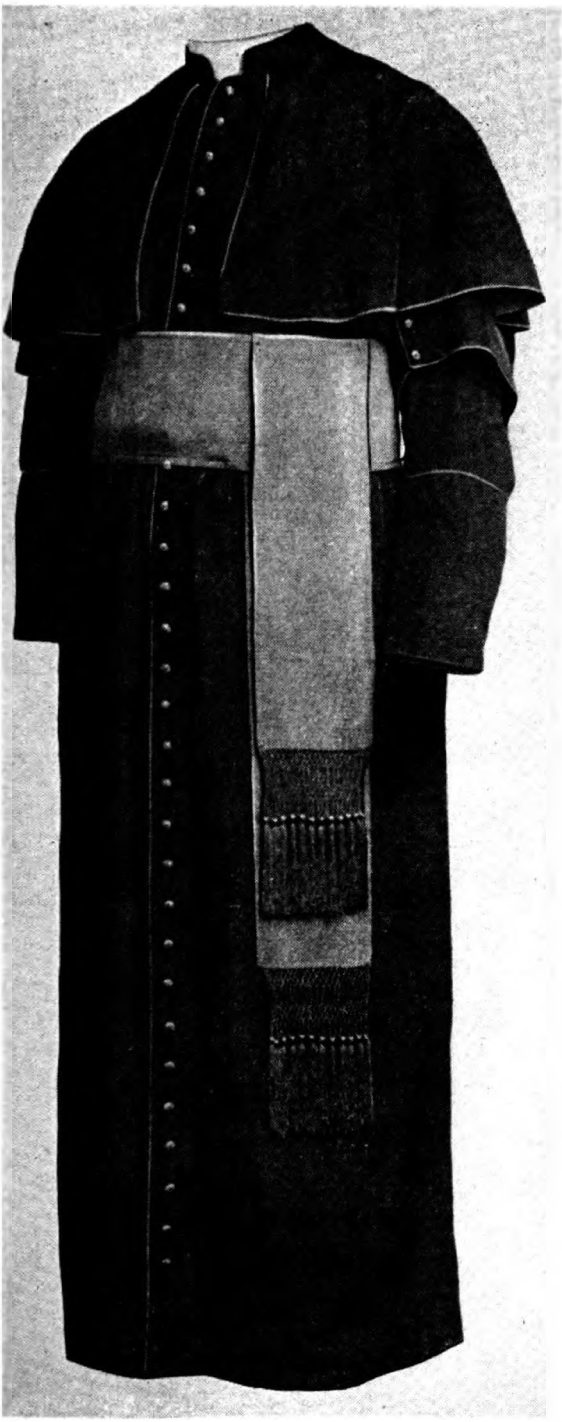
Cardinals

The cardinals' simar is black woolen material with trimmings of scarlet red. During penitential seasons and ferial days the simar is trimmed with purple.

Bishops

Archbishops, bishops, and domestic prelates wear a simar of black woolen material with trimmings of amaranth red. During

[1] Italian, *zimarra*.



SIMAR

penitential season and ferial days archbishops and bishops use a black woolen simar with trimmings of purple. Domestic prelates only during the vacancy of the Holy See wear a black woolen simar with trimmings of purple. Monsignori di mantellone at all times wear a black woolen simar with trimmings of purple..

Religious

Prelates of religious orders wear a simar the color of their religious habit. Nowadays many of these prelates while at home wear a black simar with trimmings corresponding to the distinctive color of their religious habit.

Clerics Regular

Prelates of the clerics regular follow the rules for the simar of the secular prelates.

Others

Vicars general, diocesan administrators, irremovable pastors and rectors of seminaries may wear a black simar with black trimmings. If the above mentioned clerics are prelates then they should wear the simar corresponding to their ecclesiastical rank.

All other members of the clergy are not entitled to wear the simar.

SIMAR NOT WORN

The simar should not be worn in church services when the surplice or rochet is prescribed, as the surplice and rochet should only be worn over the cassock. Neither should the mozzetta and the mantelletta be worn over the simar.

CHAPTER 7

BIRETTA

THE ordinary ecclesiastical head covering for clerics is the biretta.[1] The biretta has never been listed among the sacred vestments and in fact the Congregation of Rites has declared that it is not a choir vestment.[2]

The biretta is a square ecclesiastical cap with three peaks, or horns, which rise above the crown and meet in the center surmounted with a silk pompon. The biretta is to have a pompon and not a tassel. The three peaked biretta is called the Roman biretta as this is the type used in Italy. The Second Council of Baltimore prescribed that the Roman biretta is to be used in this country.[3] In some countries, e.g., France, Germany, Spain, the four-peaked biretta is worn by the clergy. Since the biretta is the ordinary head covering for the clergy they alone have the right to wear it.

ORIGIN

The history concerning the origin of the biretta like some of the other ecclesiastical dress is rather complicated. There are two opinions regarding the origin of the biretta; first, that the biretta can be traced back to the ancient birrus of the Romans; secondly, that the origin of the biretta is traceable to the "pileolus" skullcap.

The birrus of the ancient Roman was a cape to which a hood was attached. The birrus resembles somewhat the bishop's mozzetta of the present time, except that the hood of the birrus was larger than that of the mozzetta.

The opinion that the biretta originated with the pileolus seems to carry more weight, for in putting on and taking off the pileolus indentations by the fingers caused ridges which gave

[1] Biretta (be-ret'/tah), biretum, birettum, biretta.
[2] SRC 2877.
[3] Conc. Balt., II, No. 150.

rise to the peaks. For convenience these peaks were stiffened by the use of cardboard or other material. But whether it originated with the birrus or the pileolus the biretta in its present form was unknown before the fifteenth century, at which time

BIRETTA

it was introduced as an ecclesiastical head covering. According to Pope Benedict XIV the only head covering before the tenth century was the amice.

FORM

The Roman biretta[4] is quadrangular in shape and has only three peaks surmounted with a silk pompon where the three peaks meet in the middle. It is made of thin cardboard and covered and lined with a light material. The material as well as the color and lining will vary with the rank of the cleric. The biretta should not be adorned with cords, but if it is these cords should be of the same color as the biretta.[5] The Roman biretta does not fold.

[4] Barbier De Montault, Tom. I, p. 227 sqq.
[5] SRC 3873 ad 5.

KINDS

There are two kinds of biretta. The ordinary biretta with three peaks,[6] which is used in sacred functions but not in the actual ministration. There is one exception to this rule. By an apostolic indult of Pope Paul V (1605–1621), granted to missionaries in China the privilege of wearing a biretta during Mass, even at the Consecration, with the restriction that it be not the biretta used in everyday life.[7]

The other biretta known as the doctoral biretta has four peaks. This biretta is only used while teaching, but not in sacred functions.[8]

MATERIAL

A thin material is used to cover the biretta such as silk, cashmere, merino, etc., according to the rank and dignity of the cleric. Velvet is not to be used, as this material is reserved exclusively for the pope.

LINING

The lining of the biretta will vary with the rank of the ecclesiastic. The birettas of cardinals are lined with scarlet red. The bishop's birettas are lined with green. Prelates di mantelletta have a lining of crimson red. The biretta of monsignori di mantellone is lined with purple. The lining of the priest's biretta and all other clerics of lower rank is black.

COLOR

The color of the biretta was black, except for cardinals and a few bishops and others to whom the privilege of cardinals had been granted by indult. Pope Eugene III granted the scarlet biretta to the canons of the Cathedral of Pisa. The archbishop of the Cathedral of Cologne likewise wore a scarlet biretta. As early as 1682, the patriarch of Venice as well as the canons of

[6] Some places a biretta with four peaks.

[7] Rt. Rev. Msgr. John Walsh, *The Mass and Vestments of the Catholic Church*, p. 507.

[8] SRC 2877 ad 1; 3873 ad 5.

the Cathedral of Antwerp used a violet biretta. At the University of Salamanca and Coimbra, the biretta of Doctors of Divinity was black with a white silk tassel, that of canonists was black with a green tassel, while Doctors in Civil Law wore a red biretta with a violet tassel. In Germany Doctors in Civil Law wore a scarlet biretta.[9]

At the present time there are three colors used for birettas, namely, red, purple, and black. Red for cardinals which was granted to them by Paul II (1464–1471). By a brief of Leo XIII,[10] patriarchs, primates, archbishops, and bishops were given the privilege of wearing a purple biretta. Black is the proper color for priests and all other clerics of lower rank.

Pope

The pope never wears a biretta. He always wears the skullcap which is made of white silk. The Holy Father never removes his skullcap except at the more solemn parts of the Mass.

Cardinals

Cardinals have two birettas: one covered with watered silk for the summer, the other covered with a light cloth for winter. The color of the material used in covering the biretta is always red, and the lining always scarlet red. The cardinal's biretta has three peaks but no pompon. In place of the pompon there is a small loop of silk cord. The red biretta was granted to cardinals by Pope Paul II.

The red biretta that cardinals wear is not the one they receive directly from the Holy Father after their elevation to the cardinalate. Out of respect for this biretta, sent by the Holy Father they place it on a credence table in their antechamber, between two candlesticks.[11]

In the papal court the cardinals do not wear their birettas in the presence of the pope.[12]

[9] Rock, *Church of Our Fathers*, Vol. II, pp. 57–58.
[10] Leo XIII, brief, *Praeclaro divinae gratia*, Feb. 3, 1888.
[11] Barbier De Montault, Tom. I, p. 232.
[12] *Ibid.*, Tom. II, p. 444.

Bishops

Bishops use two birettas: one covered with purple[13] silk for the summer, the other covered with purple cloth for the winter. Both these birettas are lined with green, and have a purple pompon. The bishop's biretta cannot be adorned with a red pompon,[14] and they are forbidden to wear the biretta with four peaks.[15]

Religious

Members of the religious orders use the amice or cowl instead of the biretta.

Regulars

Members of the clerics regular use birettas of black woolen material without the pompon.

Protonotary Apostolics

Protonotary apostolics at all times wear a black silk biretta with a red pompon,[16] and lined with crimson red.

Domestic Prelates

Domestic prelates, prelates di mantelletta, wear at all times a black silk biretta with a reddish purple pompon and lined with crimson red.[17]

Monsignori di Mantellone

Monsignori di mantellone wear a black silk biretta with a purple pompon and lined with purple.

Doctors

Priests who have received their degree in Sacred Theology or Canon Law may use a biretta with four peaks.

The doctoral biretta given at the Catholic University of

[13] Leo XIII, brief.
[14] SRC, Nov. 26, 1919; AAS 12, May 1, 1920, p. 177.
[15] SRC 2877 ad 1; 3873 ad 5.
[16] Apost. Const., *Ad incrementum decoris*, No. VII.
[17] *Ibid.*

America, Washington, D. C., is of black velvet with red silk lining, trimmings, and pompon.

This biretta can be worn only while teaching and cannot be used in sacred functions, in choir, or processions, either by bishops or priests.[18]

Priests

Priests and clerics of lower rank wear birettas of black woolen material with a black silk pompon, and lined with black material.

Blessing

The biretta is not blessed.

HOW THE BIRETTA IS WORN AND REMOVED

The biretta is worn squarely upon the head, neither tilted over the right or left ear. The peakless side is worn over the left ear. The biretta may be worn only when sitting, or when walking outside the church. The biretta is of obligation for those dressed in sacred vestments, and they alone may wear it when walking within the church.[19]

The biretta is put on after the cleric is seated and removed before he rises. In putting on or removing the biretta from the head the middle peak, never the front peak, is taken between the index and the middle fingers of the right hand.

When seated if the biretta is removed for a few moments it is held in the right hand and rested upon the right knee.

CARRYING AND PRESENTING THE BIRETTA

In procession or while standing the biretta is held in front of the breast, having both thumbs inside at the bottom of the biretta and the hands joined beneath.

The biretta is presented to the celebrant by holding it so

[18] SRC 2877 ad 1; 3873 ad 5.
[19] SRC 2184 ad 2.

that the middle peak is nearest to him and the peakless side the furthest from him.

LITURGICAL USES

The biretta is prescribed to be worn by the celebrant, and in solemn Masses by the deacon and the subdeacon in going to the altar and returning to the sacristy.[20]

When the celebrant and the sacred ministers, and also the clergy sit during Mass they wear their birettas unless the Blessed Sacrament is exposed. They remove their birettas at the parts of the Gloria and Credo and at other times prescribed by the rubrics.

The wearing of the biretta in choir is not of strict obligation.[21] But for uniformity where it is the local custom to wear the biretta in choir then everyone should wear it during the recitation of the psalms and canticles.

Seminarians often, from custom, wear their biretta while at meals.

REMOVAL OF BIRETTA

The biretta is removed when making a bow or a single genuflection except when carrying the chalice. If the chalice is not carried the biretta is removed before the bow or genuflection and replaced afterward.

When a double genuflection is required, e.g., during the Consecration, distribution of Holy Communion, or when the Blessed Sacrament is exposed, or at Benediction of the most Blessed Sacrament, if the celebrant is carrying the chalice, he first genuflects on both knees, and then removes his biretta. Then he either hands it to the server or holds it himself, but he should not place it on the burse. Following this, he bows, replaces his biretta, rises, and proceeds.

If the celebrant is not carrying the chalice he removes his biretta when he comes in sight of the Blessed Sacrament and holds his biretta with the opening against his breast, his thumbs

[20] *Ritus Servandus*, Tit. II, Nos. 1, 2, 5; Tit. XII, Nos. 6 and 7.
[21] SRC 3104 ad 2; 3746 ad 1.

within the biretta. He makes the double genuflection, rises, and proceeds but does not replace the biretta until he is out of view of the Blessed Sacrament.

The biretta is removed at the prescribed parts of the Gloria and the Credo. Where it is the custom it is also removed at the mention of the sacred name, at the name of Mary, name of the saint of the day, titular saint, when the scriptural text of a sermon is announced, reading of the Gospel, and at the mention of the name of the reigning pope. It is sufficient to remove the biretta at the first mention of the above names.

Biretta May Be Used

The biretta may be used while preaching, hearing confessions, and at the exorcisms at baptism.[22]

Biretta Is Not Used

The biretta may not be used when the Blessed Sacrament is exposed or veiled during a sermon;[23] in processions of the Blessed Sacrament or of the true cross; in other processions while within the church except by those vested in sacred vestments; in church outside of sacred functions; while kneeling or standing, except while preaching or at the exorcisms of baptism; by a bishop while washing his hands for private Mass;[24] by a bishop when he wears sacred vestments,[25] but if the bishop vests in the sacristy it seems permissible for him to wear the biretta in going to the altar and returning to the sacristy; by the master of ceremonies,[26] nor by the cross-bearer even when in the vestments of a subdeacon, acolytes, and canopy bearers.

Having given the general rules for the use of the biretta it might be well to treat individually of the Mass, divine office, and procession.

The Mass

A) The rubrics of the Missal prescribe that the celebrant (and in solemn Mass also the deacon or the subdeacon) ap-

[22] Wapelhorst, p. 49.
[23] SRC 2552 ad 1.
[24] SRC 4035 ad 3.
[25] Martinucci, Vol. II, p. 49.
[26] SRC, July 17, 1734.

proaches the altar with covered head: *capite cooperto accedit ad altare.*

1. If the celebrant carries the chalice to the altar, as in all private Masses, then all genuflections and inclinations which are prescribed in going to the altar are made with covered head; for example:

a) In passing the high altar on which the Blessed Sacrament is not reserved the celebrant bows to the cross with covered head.

b) If the Blessed Sacrament is reserved on the high altar the celebrant genuflects with covered head.

c) In passing through the sanctuary when clerics are assisting in choro, the celebrant bows with covered head to each part of the choir; or similarly, if the celebrant of a function at the high altar is seated at the scamnum, a reverence is made to him with covered head.

d) In passing an important relic (*reliquia insignis*) publicly exposed, the celebrant bows to the relic with covered head.

e) In passing the altar of the Blessed Sacrament the celebrant genuflects with covered head.

f) In passing a relic of the Holy Cross or of the Passion the celebrant genuflects on one knee with covered head, if the relic is publicly exposed; if the relic is not publicly exposed, he bows with covered head.

g) In passing an altar at which Mass is being celebrated, and it is the time between Consecration and Communion, the celebrant in passing genuflects with covered head. However, if one cannot tell immediately what part of the Mass is being celebrated, the genuflections need not be made. Moreover, in view of the rubric of the Missal prescribing that the priest should approach the altar with downcast eyes — *procedit autem oculis dimissis* — the above rubric can easily be made theoretical, excepting of course the actual time of Consecration which is to be announced by the little bell.

h) In passing an altar where Communion is being distributed, the celebrant first kneels on both knees, then removes his

biretta and bows in adoration. He replaces the biretta immediately, rises, and proceeds.

i) In passing before the Blessed Sacrament exposed in the ostensorium or ciborium, the celebrant genuflects on both knees, removes his biretta, adores the Blessed Sacrament, replaces the biretta, rises, and continues without further reverence.

j) In passing an altar during Consecration, or where Benediction of the Blessed Sacrament is being imparted, or where the Blessed Sacrament is especially offered for the adoration of the people (for example the *Ecce Agnus Dei* at the distribution of Communion), or in meeting a priest carrying the Blessed Sacrament, the celebrant kneels on both knees, removes his biretta, adores, and remains kneeling until the Host, chalice, or ostensorium has been replaced on the altar, or until the priest carrying the Blessed Sacrament has left the immediate presence of the celebrant in question. Then only the celebrant replaces the biretta, rises, and continues. Some authors hold that the biretta should not be replaced until the celebrant is out of view of the altar where the Blessed Sacrament is exposed or offered for adoration.

k) If the celebrant intends to offer Mass at an altar where the Blessed Sacrament is exposed, Wapelhorst says that the biretta should be removed as soon as the celebrant enters the presence of the Blessed Sacrament. Martinucci and *Ephemerides Liturgicae,* however, hold that the biretta is removed immediately before the altar prior to the double genuflection; *cum ad altare pervenerit, stans in plano caput detegit . . . genuflectit utroque genu.*

2. If the celebrant does not carry the chalice when going to the altar, then the biretta is always removed before all genuflections or bows and replaced afterward.

a) In passing the Blessed Sacrament exposed, the celebrant removes the biretta as soon as he is able to see the Blessed Sacrament: *in conspectu altaris,* genuflects on both knees immediately before the Blessed Sacrament, and having adored,

rises, and if intending to go to another altar, proceeds with uncovered head until he has left the presence of the Blessed Sacrament: *postquam e conspectu Sacramenti se subtraxerit.*

b) This same procedure is also followed in passing a priest distributing Holy Communion, during Consecration in Mass.

B) The Missal permits the *ministri* of a solemn Mass to be seated during the singing of the Kyrie, Gloria, and Credo: *in missa solemni celebrans medius inter diaconum et subdiaconum sedere potest . . . cum cantantur Kyrie, Gloria, et Credo.* A decree of the Congregation of Rites applies the same rubric to the missa cantata. Authors or decrees likewise comprise under this rubric the singing of the Gradual, Tract, and Sequence of the Mass.

According to all authors the biretta is worn by the major ministri and all assisting in choir if they are seated during these parts of the Mass. These same authorities, as well as several decrees of the Sacred Congregation of Rites, demand however that the biretta be removed as often as the rubrics prescribe an inclination. Whenever a solemn Mass or missa cantata is sung *coram Sanctissimo,* the biretta is never used. If the Mass is celebrated *coram Reliquia Sanctae Crucis* the biretta is used as usual.

C) The Missal finally prescribes the use of the biretta in returning to the sacristy after Mass: *facta reverentia, accipit biretum, . . . caput cooperit . . . eo modo quo venerat, redit in sacristiam.* Here the same rules apply as those for approaching the altar, given in A, 1 and 2 above.

The Office

1. The use of the biretta during divine office is prescribed for the *ministri parati* only.

2. All proceed to the choir (sanctuary) as at solemn Mass. The ministri parati or *hebdomadarius* wearing birettas, the others carrying them.

3. The biretta is worn whenever seated.

4. It is removed, before standing or kneeling, and at the

verse *Gloria Patri* after the psalms and in the responsorium, and at every prescribed inclination of the head, for example, the mention of the name of Jesus, Mary, and of the saint of the office or commemoration.

Processions

1. The biretta is used in all processions in which the Blessed Sacrament or a relic of the Holy Cross is not carried.

2. The ministri parati or celebrant wear it outside of the sanctuary, the others wear it outside of the church.

3. The cross-bearer, the acolytes, and the masters of ceremonies, the canopy bearers, and those who bear relics, statues, or images never use the biretta in procession.

4. The biretta is never worn in processions with the Blessed Sacrament or relic of the holy cross.

5. The biretta is also worn by the ministri parati in "quasi processions," namely, when going from one independent function to another, even if in the sanctuary, for example, while proceeding from the scamnum after a funeral Mass to the catafalque or bier for the absolution, but it is not worn during the absolution itself. Again it is worn on Holy Saturday after the prophecies, while going to the baptismal font (*Eccl. Rev.*, Oct., 1929, p. 377 ff.).

Other Occasion

The biretta may be worn with the cassock outside of sacred functions. In this case it is removed to greet a superior or to an equal whom the wearer wishes to honor, but never to an inferior.

CHAPTER 8

ROMAN COLLAR AND RABBI

BEFORE the sixteenth century clerics did not wear collars as can be seen from the paintings of that period. When they began to wear a collar it was the offspring of a worldly ornament in secular dress and not of ecclesiastical attire. Originally it was nothing else than the shirt collar turned down over the cleric's everyday common dress in compliance with a fashion that began toward the end of the sixteenth century. For when the laity began to turn down their collars the clergy also took up the mode. Although the Church did not forbid her ministers to follow this fashion she warned them not to give way to its exaggerations and finery. During this period the collars of the laity were often edged with rich lace or needlework.[1]

In our own country during the early part of the nineteenth century the clergy wore a neck gear called a "choker," as can be seen from the pictures of the clergy of that period.

The collar which at the present time is called the Roman collar is neither Roman nor is it a collar. That which is today known as the "rabbi" is the true Roman collar, called in Italian *collaro.*

The Roman *collaro* known at the present time as the rabbi was a loose breastpiece of cloth material with a rigid circle of the same material. The rigid circle is properly the collar. The circle of material was kept rigid by the insertion of a piece of cardboard or some other stiff material. About the seventeenth century the custom arose of wearing over this rigid circle a changeable band of white linen called *collarino* in order to keep the Roman collaro clean. In 1624, Pope Urban VIII forbade clerics to use lace on their collar. Thus the narrow band of white linen used to protect the collaro in the course of a few

[1] Rock, *Church of Our Fathers,* Vol. I, p. 382 sqq.

centuries, became the stiff collar which is called today by the name *Roman collar.*

The Roman collar of today is an upright collar of white linen, starched stiff and fastened at the back of the neck. It is worn by nearly all secular clerics. As a part of clerical dress it is not yet a century old. It is the only part of clerical apparel that distinguishes a cleric in public. It was made obligatory for all clerics in the United States by the Third Plenary Council of Baltimore.

ROMAN COLLAR AND RABBI

The "rabbi" is probably a corruption of the French word *rabat* (rabattu). The rabbi is a loose breastpiece of silk or woolen material. The color and kind of material of the rabbi will vary with the rank of the cleric.

Prelates and those who have received a special indult use silk for their rabbi. Priests and clerics of lower rank should use a woolen material.

The color of the pope's rabbi is white; that of cardinals, scarlet red; bishops and other prelates, purple. Priests and clerics of lower rank wear black.

Religious prelates should wear a rabbi of the same color as the cassock.[2]

[2] Nainfa, *Costume of Prelates*, p. 56.

CHAPTER 9

SASH

THE sash[1] also called the cincture has been used from the early centuries. In the early centuries the sash was necessary as the cassock was made rather ample. By a decree of Urban VIII, in 1624, the cassock was to be bound with a sash, but in the course of time this rule has fallen into disuse, although some of the orders and congregations still observe this law.

The sash worn by prelates is a sign of dignity; when worn by some members of the clergy it denotes a sign of jurisdiction.

FORM

The Roman sash is doubled and is fastened either by silk ribbons or hooks. It falls in the front and a little to the left side but not in the back.

KINDS

There are two kinds of prelatical sashes. The one used for house dress which is about five inches wide with fringes at both ends. The other used for church is a little wider and has tassels at the ends. The fringes and the tassels are always the same color as the sash except for the pope and the cardinals.

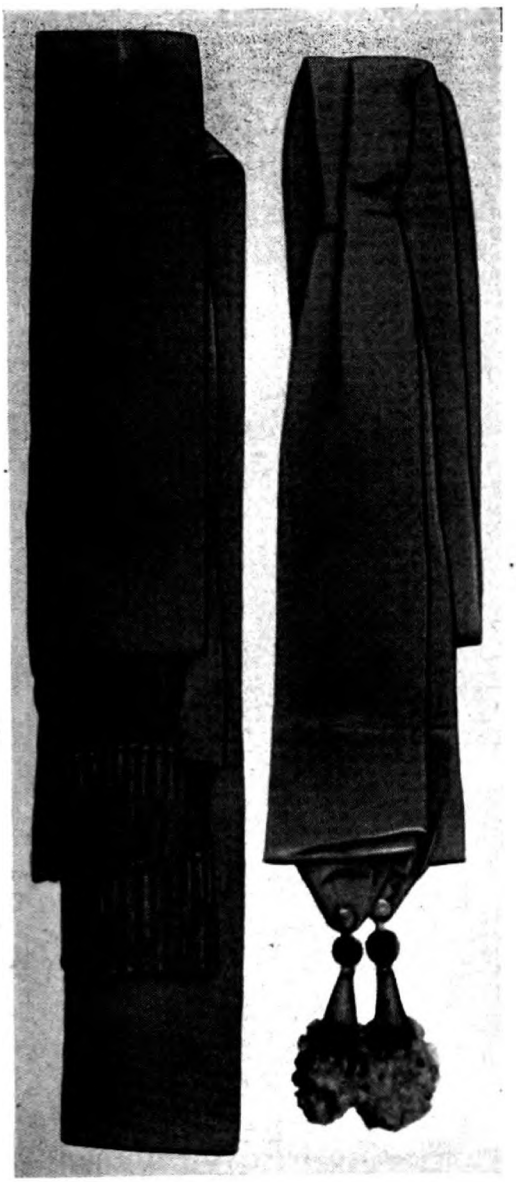
COLORS

There are five colors, namely, white, red, purple, rose-colored, and black.

WHEN WORN

The sash may be worn over the cassock or the simar. There is no obligation to wear it at home unless a special circumstance demands it, e.g., receiving formal visits.

[1] Barbier De Montault, Tom. I, pp. 91 sqq., 285–286.



SASHES

Pope

The pope at all times wears a sash of white watered silk with gold fringes or tassels.

Cardinals

The cardinals wear, over the ordinary black cassock or simar, a sash of red watered silk with red fringes.

When cardinals wear their choir cassock the sash will match the color of the cassock, namely, red, purple, or rose-colored. The tassels will always be gold as this is a special privilege of cardinals, nuncios, and apostolic delegates.

Archbishops and Bishops

Archbishops and bishops have two kinds of sash. A purple sash of plain silk with fringes of the same color which they wear over their ordinary black cassock or simar. Archbishops and bishops wear a plain purple silk sash with tassels of the same color with their choir cassock.

During penitential seasons and at times of mourning they wear plain black silk sash with fringes or tassels of the same color which they wear over their black cassock which is trimmed with purple.

Religious

Cardinals and bishops of religious orders wear a sash which matches the color of their cassock, unless a particular law of their orders states otherwise. For example the Carmelite cardinals wear a purple sash although their cassock is tan.

Since the sash is one of the accessories cardinals and bishops of religious orders use silk for their sash.

Canons

By indult the sash is granted to some chapters of canons. The concession of the indult as well as the ruling of canon 409 must be followed.

Domestic Prelates

Over their ordinary cassock and simar domestic prelates wear a purple sash of plain silk with purple fringes. The sash worn with the choir cassock is of plain purple silk with tassels.

Only during the vacancy of the Holy See do domestic prelates wear over a black choir cassock a black silk sash with black tassels.[2]

Monsignori di Mantellone

Monsignori di mantellone use a purple silk sash with fringes or tassels.

Others

As a sign of ordinary jurisdiction, irremovable pastors and rectors of seminaries as a sign of authority may wear a black sash of plain silk with black fringes.

Those who wear a purple cassock as a sign of livery should also wear a purple sash.

Priests who wear the Jesuit cassock use a black woolen sash, about four inches wide with black fringes.

[2] Apost. Const., *Ad incrementum decoris*, No. VII.

CHAPTER 10

THE SKULLCAP

THE skullcap[1] is a small, round clerical cap which covers the crown of the head. It may be worn by all clerics. The skullcap probably was not used before the thirteenth century, but widely worn since the sixteenth century. Originally it was introduced to cover the clerical tonsure, but nowadays it is a sign of dignity or honor.

FORM

The skullcap[2] is composed of eight triangular pieces. Each piece is fastened to the other so as to make it round in order to neatly fit the head of the wearer. On top is a small loop of braid for convenience in putting it on and removing it. The skullcap is lined with a thin leather so as to hold its shape.

MATERIALS

Cloth and silk are used in making the skullcap. Cloth is used for the winter and silk for the summer. Silk may be used for the entire year.

COLORS

The colors used for the skullcap are: white, red, purple, and black.

Pope

The pope always wears a white skullcap either of cloth or silk according to the season of the year.

Cardinals

The cardinals' skullcap is red, using cloth or silk according to the season of the year.[3]

[1] Also known as: *pileolus, calotte, zucchetto,* and *solideo.*

[2] Barbier De Montault, Tom. I, p. 261 sqq.

[3] Pope Pius II, 1464, granted cardinals the use of the red skullcap.

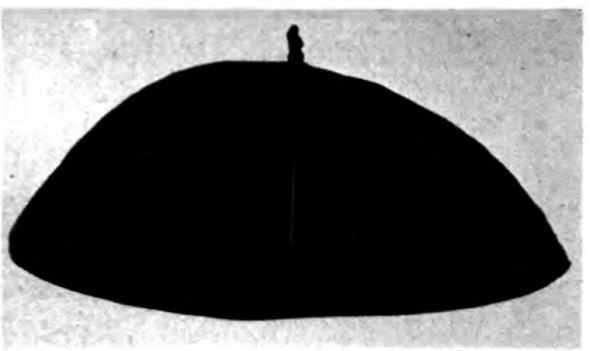
Cardinals of religious orders use a red skullcap, although the color of the cassock will be the color of their religious habit.

Only cardinals have the privilege of wearing the skullcap in the presence of the Holy Father. However in the act of bowing to the Holy Father they remove the skullcap.

Bishops

Patriarchs, archbishops, and bishops since 1867 wear a purple skullcap. Before this date their skullcap was black. It is lined with thin red leather.[4]

The privilege of wearing the purple skullcap was granted to all patriarchs, archbishops, and bishops by Pope Pius IX, in the brief *Ecclesiarum omnium* of June 17, 1867.



SKULLCAP

Other Prelates

Abbots and prelates nullius wear a purple skullcap even outside their territory.[5]

Monsignori di mantellone use a black skullcap lined with purple.

Domestic prelates use a black skullcap trimmed in purple and lined with red.[6]

Protonotaries apostolic use a black skullcap with red cords.[7]

Clerics

All other clerics, if they wish to use the skullcap must use a black skullcap.

[4] Barbier De Montault, Tom. I, p. 262.
[5] Canon 325.
[6] Apost. Const., *Ad incrementum decoris,* No. VII.
[7] *Ibid.*

LITURGICAL USES

Only cardinals, bishops, or blessed abbots, and those who have an apostolic indult may wear a skullcap while celebrating Mass. It must be removed from the Sanctus until after Communion.[8]

When the bishop is clothed in sacred vestments an assistant removes and replaces the skullcap.

When the bishop is not wearing sacred vestments he himself removes and replaces the skullcap.

A bishop assisting at Mass in cope wears the skullcap, except at the Consecration and Elevation.[9]

A bishop assisting in cappa magna, mozzetta, or mantelletta removes the skullcap from the Sanctus until after the Communion.[10]

A bishop should not wear the skullcap while imparting the blessing with a relic of the True Cross.[11]

Bishops always wear the skullcap with the miter. The skullcap is never worn when the Blessed Sacrament is exposed or veiled during a sermon.[12]

In Choir

The clergy in choir must remove the skullcap when they make a reverence to the altar upon arrival and departure; when they genuflect; when they recite the Confiteor or are incensed; during divine office; when they intone the psalms or antiphons; when they sing or read the Invitatorium, Lessons, Responsorium breve, Martyrology, etc.; during Mass, when they are sprinkled with holy water, when they say the Gloria, Credo, Sanctus, Agnus Dei, when the Gospel is sung, when they receive or give the Pax, during the Elevation and Communion, and at the blessing at the end of Mass.[13]

8 Canon 811, par. 2.
9 SRC 2895.
10 SRC 3188.
11 SRC 2769 ad IV; 2 et 3.
12 SRC 2552 ad 1.
13 SRC 3491 ad 1.

Priests may not wear the skullcap while singing the Lessons and the Passion of our Lord during Holy Week.[14]

The master of ceremonies must not wear the skullcap while on duty at a solemn Mass or other divine services.[15]

[14] SRC 2079 ad 1.
[15] SRC 2308.

CHAPTER 11

ROCHET AND SURPLICE

THE rochet is a modification of the alb. The rochet before the thirteenth century was as long, or nearly as long, as the alb. The rochet of the present day dates from the seventeenth century.

In Rome since the ninth century the rochet has been reserved for bishops and other prelates. Outside of Rome until the fourteenth century the rochet was a vestment common to all clerics.

The rochet is now a distinctive vestment of prelates. The rochet may be worn by other clerics who have received a special papal indult.

FORM AND MATERIAL

The rochet[1] is a close fitting garment with narrow sleeves. It is made of white linen and reaches to the knees. The opening for the neck should be cut square. The front has a short vertical opening, which may be trimmed with lace. It is fastened at the neck with two silk ribbons, which may be white or the same color as the lining of the cuffs. The bottom, the shoulder pieces, and the cuffs of the sleeves are trimmed with lace. The lace on the body of the rochet should not exceed twelve inches.[2]

Beneath the lace, at the shoulder pieces and sleeves is placed a silk lining visible through the lace. This silk lining should be of the same color as the cuffs of the prelate's choir cassock.

SIGN OF JURISDICTION

The rochet is never worn alone, but always partly covered with some other vestment. The pope, cardinals, patriarchs, archbishops, and bishops have the right to wear the rochet. The uncovered rochet is a sign of ordinary jurisdiction. Those who have the right to wear the uncovered rochet are the pope and

[1] Barbier De Montault, Tom. I, p. 303 sqq.
[2] Pius IX, brief, May 14, 1858.

cardinals all over the world, archbishops in their provinces, bishops in their dioceses, and abbots in their monasteries.[3]

Cardinals except at Rome, archbishops in their provinces, bishops in their dioceses, and abbots in their monasteries wear the mozzetta over their rochet.[4]

A cardinal at Rome, an archbishop outside of his province, a bishop outside his diocese, an abbot outside of his monastery, and all other prelates, although without ordinary jurisdiction, who have the privilege of wearing the rochet should cover the rochet entirely with the mantelletta.[5]

ROCHET

Pope

The rochet of the pope has lining of white under the lace cuffs on the sleeves.

Cardinals

The cardinals' rochet has lining of scarlet beneath the lace cuffs on the sleeves. This lining of the cardinals' cuffs is always scarlet even during times of mourning.

Bishops

The rochet is used by patriarchs, archbishops, and bishops.

[3] *Caer. Ep.*, I, iii, 1. [4] *Ibid.*, I, i, 1; I, iii, 1. [5] *Ibid.*, I, i, 1; I, iv, 7.

The lining for the cuffs is amaranth red; during penitential seasons and times of mourning it is purple.

Religious

Cardinals and bishops of religious orders,[6] as well as abbots should use the same color for the lining of the cuffs of their rochet as the color of their choir cassocks.

Other Prelates

Protonotaries apostolic[7] of the first three grades, namely, Protonotarii Apostolici de numero participantium; Protonotarii Apostolici supranumerarii; Protonotarii Apostolici ad instar participantium wear the rochet with amaranth red lining in the cuffs.

Domestic prelates use a rochet with cuffs lined with amaranth red. During the vacancy of the Holy See, domestic prelates use a plain rochet.[8]

At sacred functions in which the Holy Father celebrates solemnly these prelates wear the surplice over the rochet.[9]

Titular protonotaries apostolic may wear the rochet outside of Rome without any lining.[10]

Monsignori di mantellone do not wear a rochet unless they have received an apostolic indult, and then they cannot wear it in Rome.

Clerics

For no reason whatever may the rochet be worn by simple priests or clerics.[11]

BLESSING

The rochet is blessed with the blessing, *Benedictio Sacerdotalium Indumentorum*.

[6] Benedict XV, *Motu proprio*, April 25, 1920; AAS, 1920, p. 149.
[7] Pius X, *Inter multiplices*, Nos. 3, 16, 45.
[8] Apost. Const., *Ad incrementum decoris*, No. VII.
[9] *Ibid.*, No. VIII.
[10] Pius X, *Inter multiplices*, No. 64.
[11] Barbier De Montault, Tom. I. p. 304.

LITURGICAL USES

The rochet is part of the choir dress of the pope, cardinals, patriarchs, archbishops, and bishops. These prelates are to wear it under the alb when they vest for Mass.[12]

The surplice, not the rochet, is required for the administration of the sacraments or the sacramentals and for the conferring of tonsure and minor orders.[13]

A bishop in rochet, stole, and miter may administer the sacrament of confirmation *privately* in any place and at any hour according to circumstances.[14]

Cardinals and prelates may wear a stole directly over the rochet, but it is forbidden to prelates who lack the episcopal character.

Archbishops and bishops who are in Rome on Holy Thursday and receive Holy Communion from the pope must, for that occasion, wear the surplice over the rochet.

All those who have the privilege of wearing the rochet must wear the surplice over the rochet when assisting the bishop at low Mass or when he administers the sacraments of confirmation, ordination, baptism, marriage, and in general when these assistants fulfill functions at the altar for which they are not vested.[15]

SURPLICE

The surplice[16] is a linen vestment with large sleeves common to all clerics. The surplice is a modification of the alb. Down to the twelfth century it was a long linen robe, without a girdle, reaching to the feet. The name of this vestment dates probably from the seventeenth century.

Just at what time this vestment was introduced is rather difficult to determine. As a liturgical vestment it dates from the

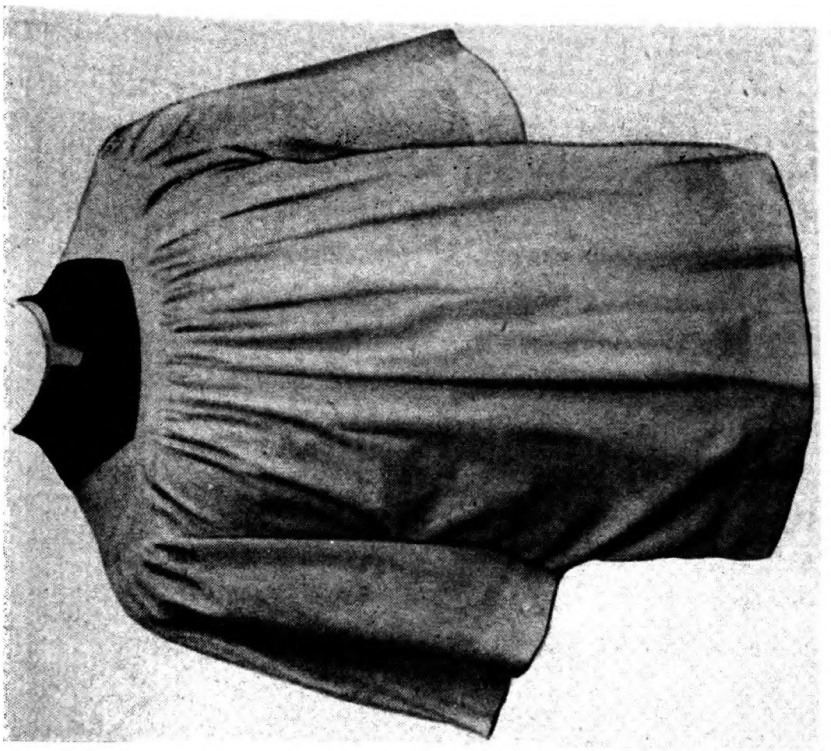
[12] *Rub. Miss. Ritus servandus,* No. 2.

[13] SRC 2680 ad 5; 3556; 3784 ad 1 et 2.

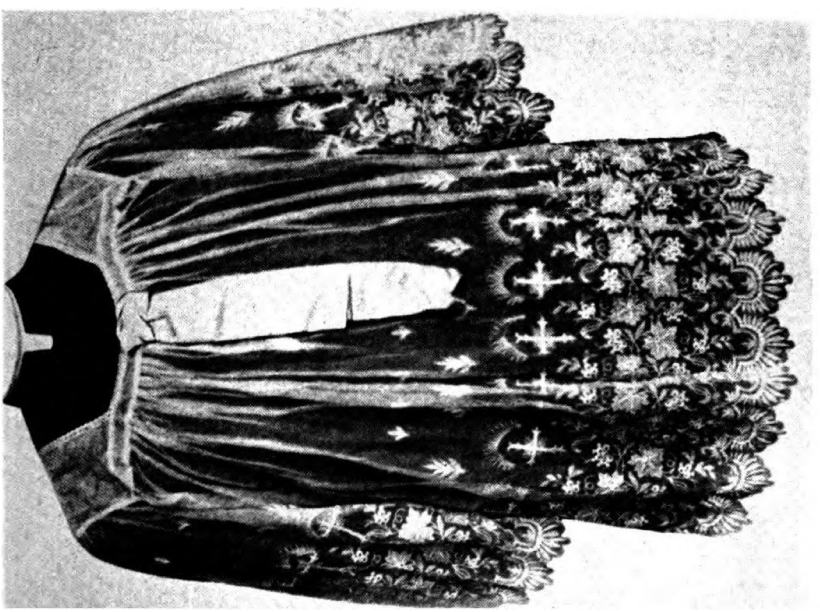
[14] Martinucci, VII, chap. 2, No. 47.

[15] Le Vavasseur, Haegy, Stercky, *Manual de Liturgie et Cere.;* SRC 3779 ad 8, 9; 3804 ad 1.

[16] Surplice, Latin *superpellicum,* a garment worn over skins or fur.



LINEN SURPLICE



LACE SURPLICE

eleventh century. Towards the close of the twelfth century in some places it was the distinctive vestment of the clergy. Giving the surplice at the time of conferring first tonsure[17] dates from the fourteenth century.

Originally the surplice was as long as or nearly as long as the alb. In the thirteenth century the surplice began to be shortened, and reached halfway between the knees and the feet. Again in the seventeenth century the surplice was shortened so that it reached just below the knees. The surplice of the present day extending a little below the hips probably dates from the latter half of the eighteenth century.

Before the sixteenth century the surplice was generally plain, but after this time the sleeves and hem were frequently trimmed with lace. The trimming with lace later gave way to surplices made entirely of lace.

Form

The surplice is a loose liturgical garment with wide sleeves reaching almost to the knees. It has either a round or a square opening at the neck. It has a slit at the neck which is fastened either with ribbons or a button. The surplice should be ample enough to hang on the wearer in a graceful manner.

Material

There is no positive law prescribing what the material should be for making the surplice. Since the surplice is a modification of the alb, it should be made of the same material prescribed for the alb, which is white linen or hemp.

Nowadays surplices made entirely of lace are more common than linen ones.

Blessing

The surplice may be blessed. The blessing: *Benedictio Sacerdotalium Indumentorum* is used for blessing the surplice.

[17] *Roman Pontifical*, cf. Tonsure.

Liturgical Uses

The surplice is used in all sacred functions for which the alb is not prescribed. Therefore the surplice is used for the administration of the sacraments, for Benediction of the most Blessed Sacrament, when giving blessings, for processions, and for the recitation of divine office in choir.

Altar boys and choirboys should use a linen surplice in assisting at sacred functions.

CHAPTER 12

MOZZETTA

THE mozzetta[1] is a short cape shaped garment with a hood. Until the eighteenth century this hood was large enough to cover the head. The mozzetta dates from the latter half of the fifteenth century.

The mozzetta probably can be traced either to the almuce, a clerical garment with a hood made of cloth and lined with fur, in use in the fourteenth century; or it can be traced to the cappa magna, a clerical garment covering the whole body with a long train and a large hood lined with fur or silk.

FORM

The mozzetta[2] is a short cape reaching to the elbows and has a straight collar. It is rounded at the shoulders and fastened in front with a row of small buttons. At the neck is a small ornamental hood.

COLOR AND MATERIAL

The colors and materials of the mozzetta will vary according to the seasons of the year and the rank of the prelate.

SIGN OF JURISDICTION

The mozzetta is a sign of jurisdiction.[3] It can be lawfully worn by the pope and cardinals, and within limits of their jurisdiction by archbishops, bishops, and abbots.

Since the pope's jurisdiction is unlimited he can wear the mozzetta everywhere throughout the world.

Cardinals have the privilege of wearing the mozzetta everywhere throughout the world, except in Rome. In Rome out of respect for the Holy Father the cardinals wear the mantelletta

[1] Mozzetta, Italian *mozzo,* cut short.
[2] Barbier De Montault, Tom. I, p. 332 sqq.
[3] *Caer. Ep.,* I, i, 1.

MOZZETTA

under the mozzetta. But in Rome in the churches of their titles cardinals wear the mozzetta over the rochet.

An archbishop who is a metropolitan wears the mozzetta throughout his province.

A bishop wears the mozzetta in his own diocese.[4]

A priest who receives the official word of his appointment as bishop of a diocese, if he is actually within limits of the diocese to which Rome has appointed him may immediately wear the mozzetta over the rochet.[5] If he is not within the limits of his own diocese he wears the mantelletta over the rochet.[6]

[4] *Ibid.*, I, i, 1.
[5] *Ibid.*, I, i, 3.
[6] Ibid., I, i, 1.

Pope

In winter the pope's mozzetta is of crimson red velvet bordered with ermine. Only the pope uses a border of ermine on his mozzetta.

In summer the mozzetta of the pope is of red silk without fur.

During penitential seasons and times of mourning the pope wears a mozzetta of broadcloth or serge.

From Holy Saturday until the Saturday after Easter the pope's mozzetta is of white silk damask.[7]

The pope wears a stole over his mozzetta, this being his exclusive right. The stole is always red except during the octave of Easter when the stole is white.

Cardinals

The cardinals' mozzetta is of scarlet watered silk in the summer. In winter the mozzetta of cardinals is scarlet broadcloth.

On Gaudete Sunday (Third Sunday of Advent) and on Laetare Sunday (Fourth Sunday of Lent) the mozzetta of cardinals is rose-colored.

During penitential seasons and times of mourning cardinals wear a purple mozzetta lined and trimmed in red.

Bishops

Bishops wear a purple mozzetta of broadcloth in winter and merino in summer. Their mozzetta is lined and trimmed with crimson red silk.[8] They are not to wear silk.[9]

During penitential seasons and times of mourning the bishops' mozzetta is black with purple stitchings, with buttons, buttonholes, and lining of black.

In the presence of a cardinal, an archbishop in his province, and a bishop in his diocese he must wear the mantelletta and the mozzetta.[10]

[7] Battandier, *Annuaire Pontifical*, p. 77.
[8] SRC, April 17, 1827.
[9] *Caer. Ep.*, I, iii, 1.
[10] *Ibid.*, I, iv, 7.

In the presence of a cardinal who is a Legate *a latere,* an archbishop or a bishop wears only the mantelletta over the rochet.

Bishops attending a Provincial Council wear the mozzetta.[11]

Bishops who are not ordinaries can never wear the mozzetta.[12] Likewise a bishop who is the administrator of a diocese cannot wear the mozzetta; he wears the mantelletta over the rochet.[13]

A bishop outside his diocese, if he is invited by the ordinary or if the latter's consent can be presumed can wear the mozzetta in the house but not outside the house.[14]

Religious

Cardinals, archbishops, and bishops belonging to the religious orders wear a mozzetta of woolen material retaining usually the same color as their religious habit. The silk lining and trimmings of their mozzetta are determined by the Sacred Congregations of the Ceremonial and the traditions of their orders.[15]

Abbots

Abbots in the place where they have jurisdiction wear a mozzetta, the color conforming to that of their religious habit.

[11] *Ibid.,* I, iii, 7.
[12] SRC 5140 ad 2.
[13] SRC 2976 ad 2.
[14] *Caer. Ep.,* I, iv, 4 and 7; SRC 388.
[15] Martinucci, Lib. V, Cap. II; Nainfa, p. 77

CHAPTER 13

MANTELLETTA

THE mantelletta is a clerical sleeveless vestment worn by cardinals, bishops, and prelates di mantelletta. It dates from the latter half of the fourteenth century.

FORM

The mantelletta[1] is a sleeveless vestment reaching almost to the knees. It is open in front and fastened at the neck with a hook. The mantelletta has a straight collar which fits around the cassock collar. Two vertical slits permit the insertion of the arms. The trimmings, lining, and stitching are silk with a silk braid sewed around the vertical slits to prevent them from tearing.

MATERIAL AND COLOR

The materials and colors of the mantelletta will vary according to the season of the year and the rank of the prelate.

SIGN OF RESTRICTED JURISDICTION

The mantelletta is a sign of restricted jurisdiction or of no jurisdiction.

The pope never wears the mantelletta as his jurisdiction is universal.

Cardinals in Rome wear the mantelletta under the mozzetta because of the presence of the Holy Father. But in Rome in the churches of their title, as well as outside of Rome, cardinals never wear the mantelletta.

An archbishop outside his province and a bishop outside his diocese should wear the mantelletta over his rochet.[2]

An archbishop and a bishop in the presence of a cardinal wear the mantelletta under the mozzetta,[3] but if the cardinal

1 Barbier De Montault, Tom. I, p. 354 sqq.
2 *Caer. Ep.*, I, i, 2, 3.
3 *Ibid.*, I, iv, 2, 3, 7.

be a Legate *a Latere* then the archbishop and the bishop wear only the mantelletta over the rochet.[4]

Titular archbishops and bishops should wear the mantelletta over the rochet.[5]

[4] *Ibid.*, I, iv, 7.
[5] SRC, Sept. 23, 1842.

MANTELLETTA

The only time that the archbishop in his province or the bishop in his diocese must wear the mantelletta is in the presence of a cardinal; in all other cases they are forbidden to do so.[6]

Other Prelates

The following prelates wear the mantelletta: protonotaries apostolic of the first three grades, namely, de numero, supernumerary, and *ad instar participantium;* the votantes of the Signature; the referees of the Signature; the auditors of the Rota; the clerks of the Reverend Chamber Apostolic; and domestic prelates.[7]

Pope

The pope never wears a mantelletta as his jurisdiction is not restricted but universal.

Cardinals

Cardinals use three mantellettas, namely, scarlet, purple with red trimmings, and rose-color. The color of the mantelletta worn will match the color of the choir cassock.

The cardinals' scarlet and purple mantellettas are made of cloth for winter and watered silk for the summer. The rose-colored mantelletta worn on Gaudete and Laetare Sundays is made of watered silk.

Cardinals wear the scarlet mantelletta at all times, except during times of penance and mourning when they wear the purple mantelletta.

Bishops

Archbishops and bishops use broadcloth in winter and merino in summer for their mantelletta. The colors are purple and black.

The purple mantelletta is always trimmed and lined with crimson red silk. It is worn with the purple choir cassock.

[6] SRC, Sept. 18, 1666.
[7] Nainfa, *Costume of Prelates*, p. 81.

During penitential seasons and times of mourning a black mantelletta is worn, trimmed and lined with purple.

Bishops who are assistants at the pontifical throne use silk for their mantelletta.[8]

Religious

Cardinals and bishops of the religious orders generally wear a mantelletta of the color of their religious habit.[9]

Abbots

Abbots usually follow the color of their habit for their mantelletta.

Other Prelates

Prelates di mantelletta and domestic prelates use a mantelletta of silk in summer and fine broadcloth in winter. The color is always purple except during the vacancy of the Holy See when black is used, trimmed and lined with purple silk.[10]

Titular (or honorary) protonotaries apostolic use a mantelletta of black woolen material, lined and trimmed with black.[11]

Vicars-general, vicars capitular, administrators of vacant dioceses during the time they are in office may wear a black woolen mantelletta.[12] If the vicars-general, vicars capitular, or administrators of a vacant diocese belong to a higher rank of prelates, then they dress according to their rank in the prelature.

STOLE

A stole should never be worn over the mantelletta.[13]

[8] *Caer. Ep.*, I, i, 1; I, iii, 1.
[9] *Ibid.*, I, i, 4.
[10] Barbier De Montault, Tom. I, p. 352; *Ad incrementum decoris*, No. VII.
[11] *Inter multiplices*, No. 64.
[12] *Ibid.*, No. 62.
[13] Martinucci, Lib. 11, Cap. II, p. 371.

CHAPTER 14

MANTELLONE

MANTELLONE

THE mantellone[1] is a sleeveless garment reaching from the neck to the ankles. It is the garment proper to the chamberlains and chaplains to His Holiness, who are called prelates di mantellone.[2]

FORM

The mantellone is a long purple, sleeveless mantle which covers the cassock and reaches to the ankles. It is open in front. The collar of the mantellone fits around the collar of the cassock and is fastened at the neck by a hook. There are two lateral slits permitting the insertion of the arms. The mantellone has two narrow bands, four inches wide, of the same material attached to the shoulders in back and reaching to the ankles.

COLOR AND MATERIAL

The mantellone is always purple in color. It is made of silk

[1] Barbier De Montault, Tom. I, p. 288.
[2] Chapter 1, p. 14.

for the summer and cloth for the winter. It is trimmed and lined with purple.

The mantellone is worn by the trainbearer of the bishop as well as the crossbearer of the archbishop.[3]

HOW WORN

The mantellone is worn directly over the cassock as prelates di mantellone do not wear the rochet. If some of these prelates have received the personal privilege of wearing the rochet, they are not to wear it with the mantellone. They may wear the rochet for the celebration of Mass, and then it is covered by the alb. In administration of the sacraments they may wear the rochet, but they should wear the surplice over it. If these prelates are to perform some sacred function as preaching or baptizing they remove the mantellone and wear the surplice over their cassock.

[3] Barbier De Montault, Tom. I, p. 288.

CHAPTER 15

FERRAIOLO

THE ferraiolo[1] or ferraiolone is a large clerical cloak. It is the indispensable complement of the ecclesiastical dress. It cannot be suppressed or replaced at will by anything else. The ferraiolo may be worn by all members of the clergy.

In this chapter it will be necessary to speak first of the ferraiolo which is used on public, solemn, and official occasions, and secondly, of the winter cloak.

FORM

The ferraiolo[2] is a large cloak which almost encircles the body from the shoulders to the feet. It should be made in one piece. It has a large flat collar folding back over the shoulders. The ferraiolo should have no lining, except for the collar. It is fastened at the neck by two ribbons.

MATERIAL AND COLOR

The materials and colors will vary with the rank of the cleric.

Cardinals

Cardinals use two different ferraiolos, but both are made of watered silk. For ordinary occasions, they wear one made of scarlet watered silk. During the penitential seasons and in times of mourning they use a ferraiolo of purple watered silk trimmed with plain red silk.

Bishops

Patriarchs, archbishops, and bishops wear a ferraiolo of purple silk. Their ferraiolo should not have trimmings of any other color.

[1] Barbier De Montault, Tom. I, p. 103 sqq.

[2] Cardinal's ferraiolo is a little more ample than that of the other clerics.

FERRAIOLO

Patriarchs, archbishops, and bishops during penitential seasons and times of mourning use a ferraiolo of black silk.

Religious

Members of the religious orders generally have the same color for their ferraiolo as that of their religious habit.

Other Prelates

Prelates di mantelletta and domestic prelates use a ferraiolo of purple silk without any trimmings of another color.

Prelates di mantelletta and domestic prelates wear a purple silk ferraiolo at all times, except during the vacancy of the Holy See, when they use a ferraiolo entirely of black.[3]

Prelates di mantellone wear a ferraiolo of plain black silk.

Priests

The ferraiolo of priests and other clerics of lower rank, if they wear it, should always be of light black woolen material.

[3] Const., *Ad incrementum decoris*, No. 7.

WHEN WORN

The ferraiolo is worn on occasions of a formal but nonliturgical character.

In the home of cardinals the ferraiolo is always silk and worn exclusively by the chaplains, secretaries, valets, and deans of the domestics each time they are serving the cardinal.[4]

In the chapels of the cardinals the trainbearer of the cardinal wears over his purple cassock a ferraiolo of black silk.[5]

The ferraiolo is required by the prelate or priest who delivers a eulogy.[6] The chaplains of the bishops at a pontifical Mass and other solemn sacred functions should wear the ferraiolo.[7] It is worn by the judges of the Episcopal Court and also by the examiners of the clergy. It is the proper dress at academic sessions, defending a thesis, making the profession of faith, taking an oath, the reception of distinguished dignitaries, entertainments, lectures, and banquets.

Winter Cloak

In winter for outdoor use a ferraiolo of broadcloth is used. This ferraiolo is very ample so as to encircle the whole body. It should be the same length as the cassock. It has a cape attached which falls a little below the elbows, and a velvet rolling collar about four inches wide.

COLORS

The colors will vary with the rank of the cleric.

Pope

The winter ferraiolo of the pope is made of scarlet broadcloth and lined in front with red silk. The cape is edged with a gold and red braid. It is fastened with a gold clasp.

[4] Barbier De Montault, Tom. I, p. 106.
[5] *Ibid.*
[6] *Caer. Ep.*, I, xxii, 6; II, xi, 10.
[7] *Ibid.*, I, xi, 2–12; I, xv, 2.

Cardinals

The winter ferraiolo of cardinals is made of scarlet broadcloth and lined in front with red silk. The bottom of the cape is edged with a gold braid. It is fastened with a gold clasp.

During penitential seasons and times of mourning, the cardinals' winter ferraiolo is purple with red lining and a red collar.

Bishops

Patriarchs, archbishops, bishops, and domestic prelates wear a purple winter ferraiolo of broadcloth. The clasp is silver. The bottom of the cape of the patriarchs and archbishops, whether religious or secular, is edged with a gold braid.

During penitential seasons and times of mourning patriarchs, archbishops, and bishops use a ferraiolo of black.

Domestic prelates wear a black ferraiolo only during the time of mourning for the pope.

Religious

The winter ferraiolo of the members of the religious orders generally follows the same color as that of their religious habit. The exception being that the bottom of the cape is edged with gold braid for cardinals, patriarchs, and archbishops belonging to the religious orders.

Other Clerics

Prelates di mantellone and other members of the clergy wear a winter ferraiolo of black broadcloth. The clasp is black.

For informal dress the prelatical winter ferraiolo is made of the same material and color as that of the lower clergy.[8]

[8] Nainfa, *Costume of Prelates,* p. 66.

CHAPTER 16

CAPPA MAGNA

THE cappa magna from the Latin meaning great mantle. The cappa magna is derived from the hooded choral cope of the tenth century, except that the long train was added later. Until the fourteenth century the cappa and the cope were synonymous terms, but since the fourteenth century these words indicate two entirely different garments. The cappa magna of the present day dates probably from the fifteenth century.

The cappa magna is worn by the pope, cardinals, patriarchs, bishops, and certain privileged prelates.

KINDS

There are two kinds of cappa magna, namely, the unfolded and the folded.

FORM

The cappa magna[1] is an ample mantle covering the whole body in front with a vertical slit about ten inches long over the chest. It has a long train. The cappa magna has a cape of fur in winter and silk in summer. This cape is closed in front with a small opening at the back and fastened at the neck with a hook. Attached to the cape is a hood. This hood, when not in use, is caught up at the right shoulder and fastened on the right shoulder by a row of small buttons. Generally the cappa magna is not lined. The summer cape of silk is lined with the same material and color as the cape itself.

MATERIAL AND COLORS

The material and colors of the cappa magna will vary with the prelates wearing it.

[1] Barbier De Montault, Tom. I, p. 338 sqq.

SIGN OF JURISDICTION

The cappa magna is a sign of authority and jurisdiction. Therefore it is worn by the pope and cardinals everywhere, by a metropolitan in his province, and by a bishop in his diocese.

HOW WORN

When the prelate wearing the cappa magna sits or kneels it is fully unfolded and draped around him. When the prelate stands or walks he folds the front part over his arms. When the prelate is walking the train of the cappa magna is carried by a trainbearer. There should be only one trainbearer.

Pope

The pope uses two cappa magnas, one of red velvet which he wears only while attending Matins of Christmas, the other of red serge for the Office of the Dead and the Tenebrae.[2]

Cardinals

The cappa magna of cardinals is always silk, except on Good Friday when they wear a cappa magna of woolen material.[3]

The cardinal's cappa magna is red at all times, except during penitential seasons, days of mourning, and funerals when the color is purple.

Cardinals in Rome wear a red cappa magna in their titular church. They wear red when attending a sacred function held in the pontifical palace, and outside of the pontifical palace at Easter and Christmas.

If the sacred function takes place outside the pontifical palace the cardinals wear a purple cappa magna, but for such solemn functions the cardinals generally receive instructions from the pontifical master of ceremonies.[4]

Bishops

The cappa magna of bishops is always made of woolen ma-

[2] *Ibid.*, p. 361.
[3] *Ibid.*, p. 361.
[4] *Ibid.*, p. 364.

terial. The color is always purple, even during penitential seasons.[5]

The metropolitan in his province and the bishop in his diocese wear the unfolded cappa magna.

The bishop must wear the cappa magna when he goes to the cathedral on feast days.[6]

The cappa magna with the fur on the cape is to be worn from the vigil of All Saints until Holy Saturday.[7] At other seasons of the year the silk cape of the cappa magna is unadorned by fur.

The *Ceremonial of Bishops* contains the full directions when the cappa magna is to be used by bishops.

Suffragan bishops and coadjutors can with the consent of the ordinary wear the cappa magna in church on condition however that the train be not carried by a trainbearer, but folded on the left arm.[8]

Religious

Cardinals and bishops of religious orders use a cappa magna of woolen material the color being the same as their religious habit.[9] In summer the silk cape of their cappa magna is the same color as their religious habit.

Cardinals and bishops of religious congregations of orders of clerics regular follow the same rule as that of the secular bishops.

Abbots

Abbots to whom the use of the cappa magna has been granted follow the law for the religious orders unless a papal decree states otherwise.

Prelates di Mantellone

Prelates di mantellone wear a cappa magna called the *crocia*. They wear it only in Rome at the papal "chapels," or when they are sent as a special delegate of the pope.

[5] *Caer. Ep.*, I, iii, 3.
[6] SRC 2135 ad 5.
[7] SRC 1586 ad 2; 1608 ad 2.
[8] Barbier De Montault, Tom. I, p. 364.
[9] *Caer. Ep.*, I, iii, 4.

FOLDED CAPPA MAGNA

The folded cappa magna is so curtailed that the garment itself is reduced to a wide band hanging on the back and ending in a short train. The train is never let down, but twisted up and tied with a purple ribbon and suspended on the left side of the cape. The cape of the folded cappa magna is the same as the cape of the unfolded one.

The folded cappa magna is worn by bishops and certain prelates di mantelletta when attending papal sacred functions.

In Rome, at papal chapels (religious function) held in the Apostolic Palace, cardinals wear the unfolded cappa magna; archbishops, bishops, prelates *di fiochetti,* protonotaries apostolic, the votantes and referees of the Signature, the auditors of the Rota, the clerks of the Reverend Chamber Apostolic, and ministers of the papal chapel wear the folded cappa magna over the rochet.[10]

Those who wear the folded cappa magna at papal chapels never let the train down, except on Good Friday at the adoration of the cross.

[10] Nainfa, *Costume of Prelates,* p. 98.

CHAPTER 17

STOCKINGS

THERE are two kinds of stockings, namely, the ordinary stockings worn by prelates and other members of the clergy in daily life; and the liturgical stockings, called buskins, worn by bishops and other prelates.

ORDINARY STOCKINGS

The ordinary stockings[1] are made of silk and should reach to the knees. In this country they are substituted by socks for convenience but should be silk and of the color prescribed for the different ranks of the clergy.

Colors

The colors used for the ordinary stockings are: white, red, purple, and black.

The pope wears white; cardinals wear red; bishops, prelates di mantelletta, and domestic prelates, purple. Prelates di mantellone, outside of Rome use purple. The remaining clergy use black.

During times of mourning cardinals use purple, while other prelates (except domestic prelates) and the remaining clergy use black. Domestic prelates use black only during the vacancy of the Holy See.

Prelates belonging to religious orders wear stockings the color of their religious habit.

BUSKINS

The buskins (*caligae*) are liturgical stockings worn over the ordinary stockings and reach to the knees.

The buskins date from the latter half of the seventh century and were reserved to the pope. By permission of the pope, the use of the buskins was granted to the clergy of Rome. But since

[1] Barbier De Montault, Tom. I, p. 58 sqq.

the ninth century they were reserved for the exclusive use of bishops and other prelates.

Form and Material

The buskins are woven, or tailored, by sewing together two pieces of silk that have been cut into suitable shape. They are fastened to the leg by a silk ribbon sliding through the loops at the top of the buskins.

PONTIFICAL BUSKIN

Colors

The color of the buskins should be the same as the color of the Mass vestments: white, red, violet, and green.[2] Black is forbidden as the buskins are not worn at Requiem Masses or on Good Friday.[3]

The buskins of the pope and cardinals may be embroidered with gold.

Archbishops, bishops, protonotaries, apostolic de numero and supernumerary wear buskins of plain silk bordered with a gold braid.[4]

Protonotaries apostolic ad instar, abbots, etc., wear buskins of plain silk bordered with a braid of yellow silk.[5]

[2] SRC 3729 ad 2.
[3] *Caer. Ep.*, II, xi, a; II, xxv, 6.
[4] Const., *Inter multiplices*, No. 27.
[5] *Ibid.*, No. 47.

Pontifical Mass

The buskins are worn only at pontifical Mass as prescribed by the *Rubrics of the Mass* and the *Ceremonial of Bishops.*[6]

Cardinals and prelates invested with the episcopal dignity, abbots, and the seven protonotaries apostolic de numero put on the buskins either at the throne or the faldstool, saying the prescribed prayer while so doing.

Other protonotaries and those who have received the privilege of celebrating pontifical Mass must put on the buskins in the sacristy. Bishops wear the pontifical buskins when conferring holy orders even at a low Mass.[7]

Those who are privileged to wear the buskins should because of the long trousers, fold the legs of the trousers so that the buskin may neatly fit over them.

[6] *Caer. Ep.,* I, x, 2; I, vii, 7; *Rubrics of the Missal.*
[7] *Pontificale Romanum,* De Ordinibus Conferendis.

CHAPTER 18

FOOTWEAR

THERE are two kinds of footwear, namely, ecclesiastical shoes, and the liturgical or pontifical sandals.

ECCLESIASTICAL SHOES

The ecclesiastical shoes[1] are low shoes made of leather with a large buckle in front. The style of this shoe was the type used in the nineteenth century. The buckle is rectangular and convex in form with rounded corners. The buckle lacks ornamentation. Gold or gold plated silver buckles are used by cardinals, patriarchs, bishops, and prelates di mantelletta. Silver buckles are used by the remaining clergy, monks, and bishops of religious orders.

In this country at the present time the ecclesiastical shoes are not worn.

Pope

The pope wears ecclesiastical shoes made of leather, cloth, or silk according to the season of the year. They are red with thin soles and flat heels.

A gold cross is embroidered on the pope's shoes, which the faithful kiss by way of honoring the pope as the vicar of Christ. This practice dates from the eighth century.

During the Octave of Easter the pope's ecclesiastical shoes are made of white damask. The pope's ecclesiastical shoes are called *mules.*

Cardinals

The ecclesiastical shoes of the cardinals are black with a red border, having heels and gold buckles. Cardinals wear ecclesiastical shoes made entirely of red leather when taking possession of their see, public consistories, receiving the red biretta, and

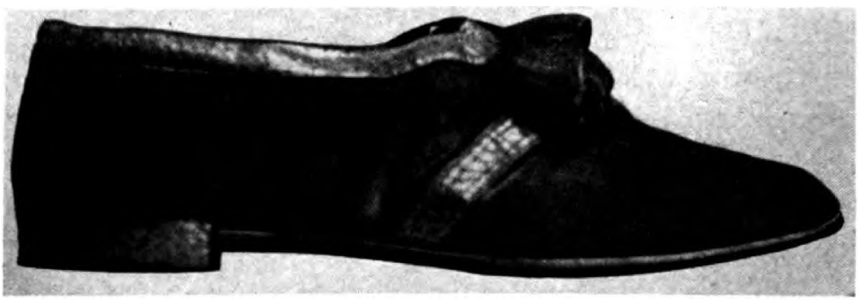
[1] Barbier De Montault, Tom. I, p. 64 sqq.

at papal pontificals. Cardinals by privilege wear red ecclesiastical shoes in their titular churches.[2]

LITURGICAL SANDALS

The liturgical sandals (*sandalia, campagi*) are the slippers worn over the buskins at pontifical Mass by bishops, and by other prelates who have the privilege of pontificals.

The liturgical or pontifical sandals date from the fifth century. In the early centuries they were worn by priests, deacons, and subdeacons as well as by bishops.[3]



PONTIFICAL SANDAL

The sandals of the early centuries greatly differ from those used at the present time. During that time they consisted of soles, fastened to the feet by straps. In the eighth century the sandals were variously ornamented. Since the thirteenth century the liturgical sandals resemble slippers. Until the fourteenth century they were made of leather but since the fifteenth century they have been made of silk. Sandals made of velvet are the exclusive right of the pope.

Form

The shape of the liturgical sandal is that of a low slipper having a thin sole and a flat heel. They are fastened with silk ribbons or laces. Cardinals, bishops, and protonotaries apostolic

[2] *Ibid.*, p. 70.

[3] Pugin, *Glossary of Ecclesiastical Ornaments*, p. 190.

de numero and supernumerary have small gold tassels attached to the end of these ribbons.

The liturgical sandals are not to be adorned with a cross as this is the exclusive privilege of the pope.[4]

The pope and cardinals have sandals embroidered with gold or silver.

Bishops and protonotaries apostolic de numero and supernumerary wear sandals bordered with gold braid.[5] Other prelates having the privilege of the pontificals use sandals with a border of yellow silk braid.[6]

Material and Color

The liturgical sandals are made of silk. They should not be made of velvet as this material is reserved to the pope.

The colors are to match the color of the Mass vestments: white, red, green, and violet, but not black as the sandals are not worn at Requiem Masses nor on Good Friday.[7]

When Worn

The liturgical sandals are worn at pontifical Mass. They are also worn when conferring holy orders, even if the Mass is a low Mass.[8]

Putting on the Sandals

The pope, cardinals, bishops, abbots, and the seven protonotaries apostolic de numero put the liturgical sandals on at the throne or at the faldstool. All others having the privilege of the pontificals must put them on in the sacristy.[9]

In putting on the liturgical buskins and the sandals, the following prayer is said once for both: *Calcea, Domine, pedes meos in praeparationem evangelii pacis, et protege me in velamento alarum tuarum.*[10]

[4] Martinucci, Lib. V, p. 16, n. 2.
[5] Const., *Inter multiplices,* No. 27.
[6] *Ibid.,* No. 47.
[7] SRC 3729 ad 2.
[8] *Caer. Ep., Pontif. Romanum,* De Ordinibus Conferendis.
[9] Const., *Inter multiplices,* No. 47.
[10] *Rubrics of the Missal; Preparatio ad Missam, Caer. Ep.,* II, viii, 7.

CHAPTER 19

GLOVES

GLOVES worn by the clergy were originally introduced to keep the hands warm. Gloves were used not only by bishops, but also by priests. It was not until the ninth century that gloves assumed the more sacred character by being classified as one of the liturgical vestments. At this time a prayer was prescribed for putting them on, and to this day the rubrics prescribe a prayer to be said in putting on the liturgical gloves. The word *chirotheca* which is still used in the Latin liturgy for gloves is of Greek origin.

It appears from the writings of liturgists that the liturgical use of gloves by bishops originated in France in the ninth century. It became customary to use them at Rome about the tenth century. In the thirteenth century the color of the episcopal gloves was white and the back of them always ornamented. Throughout the Middle Ages the gloves were very often richly embroidered with jewels. Just at what particular date the custom of having the pontifical gloves correspond with the liturgical colors is hard to determine, but since the sixteenth century the gloves match the liturgical colors, namely, white, red, green, and violet.[1] They are not used at Requiem Masses, nor on Good Friday.[2]

KINDS

There are two kinds of gloves worn, official and pontifical.

Official Gloves

The official gloves are not worn for liturgical functions, but outside of church, e.g., official visits. These gloves do not differ in style from the ordinary gloves worn in everyday life. The

[1] SRC 3729 ad 2.
[2] *Caer. Ep.*, II, xi, 2; II, xxv, 6.

color only differs: white for the pope, red for cardinals, purple for patriarchs, archbishops, bishops, domestic prelates, and prelates di mantellone, outside of Rome, and black for the rest of the clergy. Cardinals and bishops belonging to religious orders wear gloves which match the color of their stockings.

Pontifical Gloves

Form

The pontifical gloves[3] usually have a large cuff which covers the lower part of the sleeves of the alb.

Material and Color

The pontifical gloves are made of silk and vary in ornamentation according to the dignity of the wearer. The colors must match the color of the Mass vestments, white, red, green, and violet, but never black.[4]

Prelates

Cardinals and prelates invested with the episcopal character and abbots have their gloves embroidered with a cross or monogram.

Protonotaries apostolic de numero and supernumerary wear silk pontifical gloves ornamented with a gold braid.[5]

All other protonotaries apostolic use silk pontifical gloves without any decorations.

WHEN WORN

The pontifical gloves are worn only for pontifical Masses, from the beginning of Mass to the Offertory.[6] They are not worn in Requiem Masses nor on Good Friday.[7]

The bishop wears the pontifical gloves when imparting the

[3] Barbier De Montault, Tom. I, p. 101.
[4] SRC 3729 ad 2.
[5] Const., *Inter multiplices*, No. 27.
[6] *Caer. Ep.*, II, vii, 57.
[7] *Ibid.*, II, xi, 2; II, xxv, 6.

papal blessing.[8] The bishop wears the pontifical gloves when conferring holy orders, even if in a low Mass.[9]

Gloves are not to be used by archbishops when they go to church and return after celebrating a pontifical Mass.[10]

[8] *Pontificale Romanum*, De Ordinibus Conferendis.
[9] SRC 3605 ad 9.
[10] SRC 3873 ad 1.

PONTIFICAL GLOVE

CHAPTER 20

PRELATICAL HATS

THERE are two kinds of prelatical hats, the ordinary one, which is worn every time the cleric goes out, but in this country the biretta generally takes the place of this hat. The other, called the pontifical or semi-pontifical hat which is worn at official ceremonies.

ORDINARY HAT

The ordinary hat[1] is a round, broad-brimmed, low-crowned hat. It is made of beaver or felt, and is black for all clerics, except the pope and cardinals. The lining of the hat should be the same color as the cord. The ordinary hat has a silk cord with two tassels encircling the crown. The cord hangs in back and a little to the left side. The color of the silk cord will vary with the dignity of the wearer.

The pope wears a red felt hat with a gold cord ending in gold tassels. The brim of the pope's hat is raised and held in place on both sides by thin gold strings.[2]

Cardinals, besides the ordinary black hat, also use a red felt one with a cord of red and gold, which they use only when they wear the purple or red cassock.[3]

Patriarchs and archbishops use a green and gold cord. Bishops use green for the cord and tassels.[4] Protonotaries apostolic of the first three grades use amaranth red for the cord and tassels.[5] Domestic prelates use purple for the cord and tassels.[6] Prelates di mantellone, outside of Rome use purple. All other ecclesiastics use black.

PONTIFICAL HAT

The pontifical hat[7] is a broad-brimmed hat, with a low crown. The crown is about four inches in diameter at the base and

[1] Barbier De Montault, Tom. I, p. 236 sqq.
[2] *Ibid.*, p. 238. [3] *Ibid.*, p. 456. [4] *Caer. Ep.*, I, i, 3.
[5] Const., *Inter multiplices*, No. 17.
[6] *Ibid.*, No. 70; Const., Pius XI, *Ad incrementum decoris*, No. 7.
[7] Barbier De Montault, Tom. II, p. 347.

about two inches in height. The tasselled cords which hang on each side of the crown were meant to fasten the hat to the head. The semi-pontifical hat has a narrower brim than the pontifical hat and is worn by prelates who enjoy the privilege of wearing it.

The pontifical hat is the one that the pope, cardinals, and bishops at one time wore in great ceremonies.

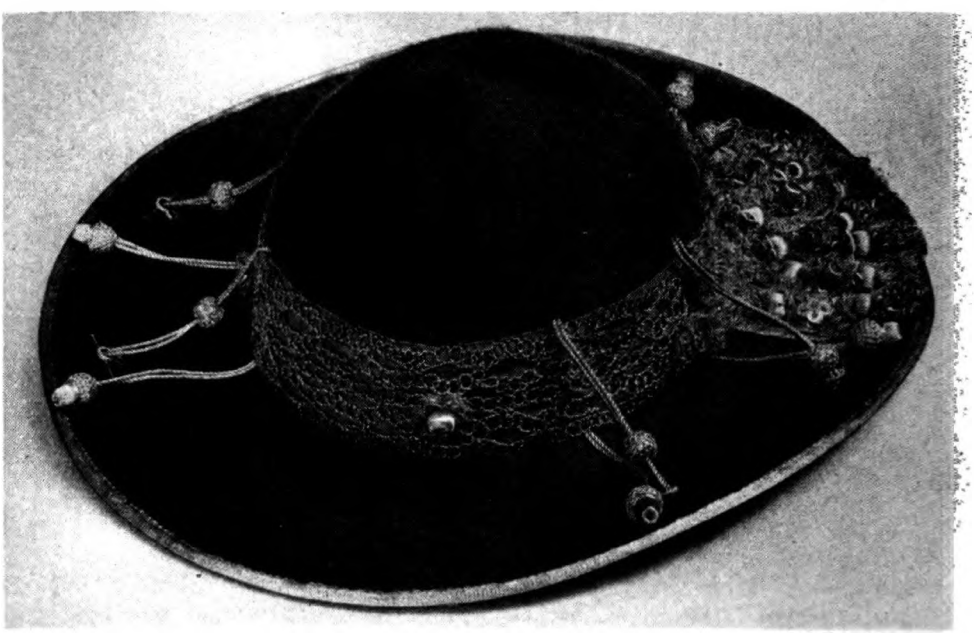
Pope

The pontifical hat of the pope is made of red velvet.[8]

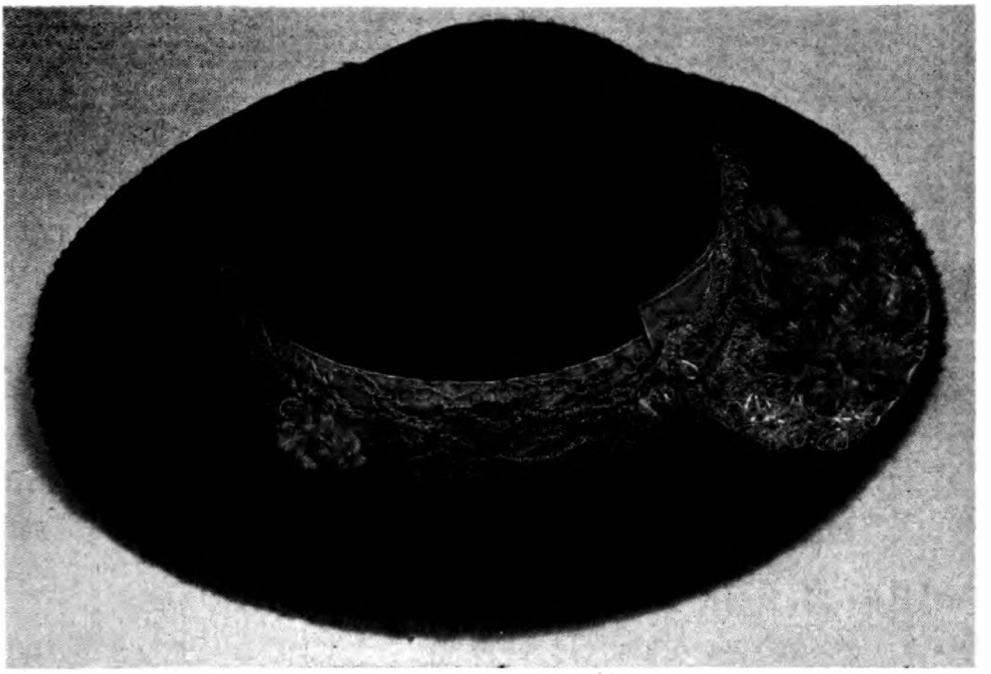
Cardinals

The pontifical hat of the cardinals is red and made of broadcloth, lined with red silk, with cord and tassels also of red silk. Under the crown hang five rows of tassels; there are fifteen tassels[9] arranged in five rows of one, two, three, four, and five tassels. It is this hat that is the proper insignia of the cardinalitial dignity. It is solemnly bestowed on the newly created car-

[8] *Ibid.*, p. 347.
[9] *Ibid.*, p. 349.



PONTIFICAL HAT



PONTIFICAL HAT

dinals by the pope at one of the consistories following their elevation to the cardinalate.

In Rome, cardinals have another very large hat with small crown, made of red silk and bordered with gold. It is seldom, if ever used.[10] The large hat in Italian is called *capellone*.

Pope Innocent IV, at the First Council of Lyons in 1245, granted the red hat to the secular cardinals. Pope Gregory XIV, 1591, conceded to cardinals of religious orders the use of the red hat. Pope Paul II, in 1464, prescribed that the cardinals' pontifical hat should be of silk.[11]

At the death of a cardinal, his pontifical hat shoud be placed at the foot of the catafalque both in his house and in the church, and after his burial it is to be suspended above his tomb.[12]

Bishops

The pontifical hat of patriarchs, archbishops, and bishops should be made of black broadcloth. The under part, the cords,

[10] *Ibid.*, p. 348. [11] *Ibid.*, pp. 348–349. [12] *Ibid.*, p. 349.

and tassels should be of green silk.[13] This regulation is rarely observed, hence the pontifical hat of these prelates is usually entirely green.

The cords and tassels of the pontifical hat of patriarchs and archbishops are green entwined with gold.[14]

In Rome, the bishops can use this hat only when the pope goes in solemn procession to St. John Lateran.[15]

The bishop's pontifical hat is a sign of ordinary jurisdiction and therefore cannot be worn outside of his diocese. A metropolitan cannot wear his pontifical hat outside of his province.

Bishop administrators cannot use the pontifical hat.[16]

At the death of the bishop, both in his home and in the church his pontifical hat is placed at the foot of the catafalque. After his burial it is suspended above his tomb.[17]

Protonotaries Apostolic

Protonotaries apostolic have two hats, the pontifical and semi-pontifical hat.

The pontifical hat of the protonotaries apostolic of the first three grades is made of black broadcloth with lining, cords, and tassels of amaranth red silk.[18] At the funeral of the prelate, this hat is placed at the foot of the catafalque.

The semi-pontifical hat differs from the pontifical hat, in that it has a narrower brim. Protonotaries apostolic of the first three grades, votantes and referees of the Signature, and the masters of ceremonies of the apostolic palace have the right to use the semi-pontifical hat. The semi-pontifical hat of the protonotaries apostolic is trimmed with amaranth red silk. The semi-pontifical hat of the votantes, referees of the Signature, and the masters of ceremonies is made of black broadcloth; the lining, cords, and tassels are of purple silk.[19]

[13] *Caer. Ep.*, I, i, 3; I, iii, 5.
[14] Barbier De Montault, Tom. II, p. 350.
[15] *Ibid.*, p. 350.
[16] SRC 2976 ad 9.
[17] *Caer. Ep.*, II, xxxviii, 13; Barbier De Montault, Tom. II, p. 351.
[18] SRC, Feb. 7, 1707; Const., *Inter multiplices*, 2017. Barbier De Montault, Tom. II, p. 351.
[19] Barbier De Montault, Tom. II, p. 351; SRC 863.

CHAPTER 21

MITER

THE miter is a kind of a folding cap consisting of two flat pieces ending in a peak. Two fanons[1] are suspended from the back of the miter.

ORIGIN

The pontifical miter[2] is of Roman origin. It is derived from the *camelaucum,* a non-liturgical papal headdress. The camelaucum was worn as early as the eighth century. The earliest form of the miter was a simple cap of soft material which terminated in a peak, with an ornamental band, usually bordering the lower edge. During the earlier centuries, the two fanons which are now suspended from the back of the miter were used to fasten the miter to the head of the wearer.

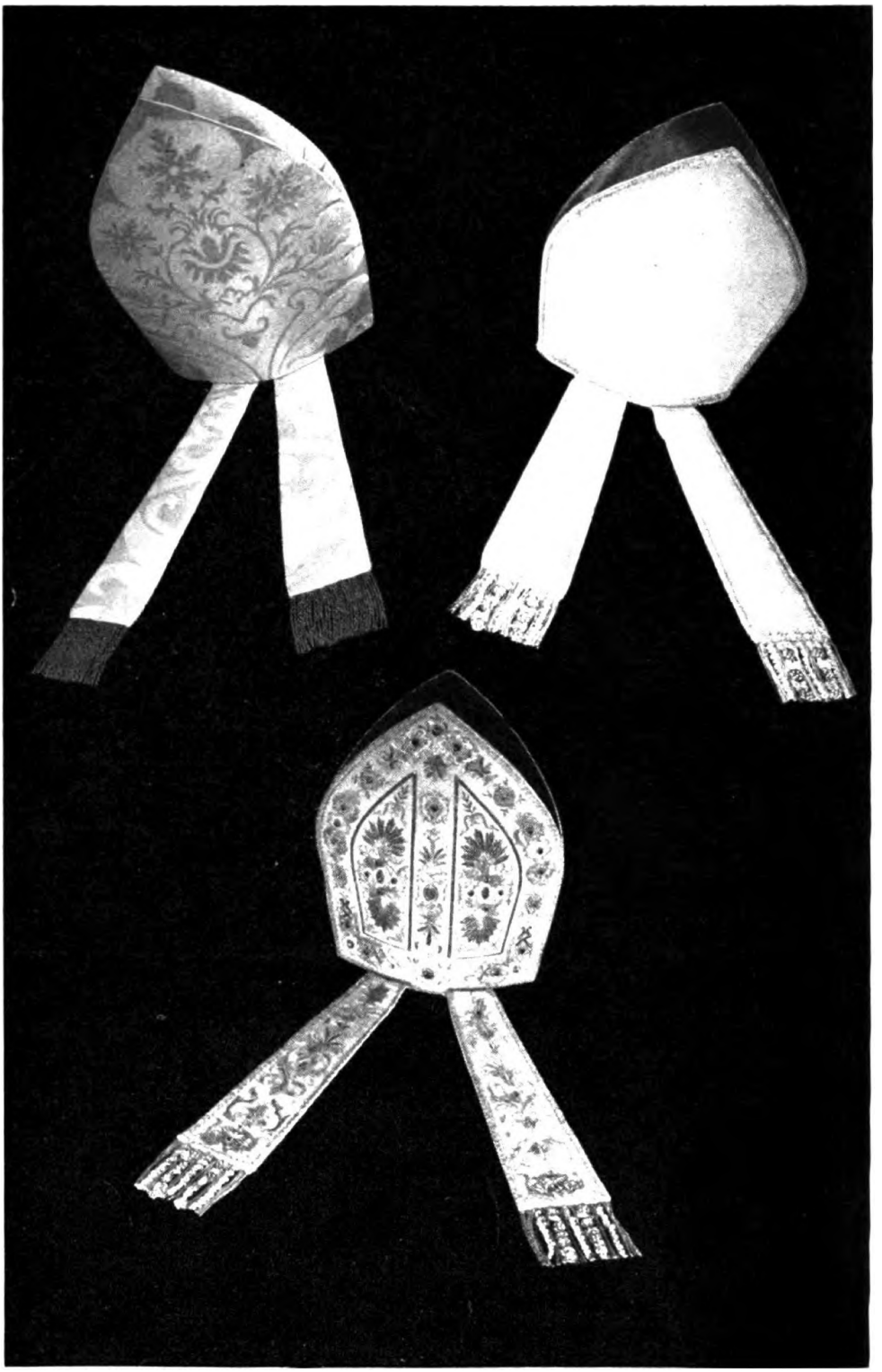
The development of the miter took place during the tenth century. About the twelfth century the miter changed from the pointed shape to a raised cap, not divided, but closed at the top. Often a band passed across the middle of the cap from the front to the back. Toward the middle of the twelfth century another change took place when two horns appeared on the miter. In the fourteenth century these horns became more pointed. The present day miter dates from about the sixteenth century.

Before the twelfth century the miter was made of linen, then silk was used, and from the fourteenth century it was enriched with jewels and gems. As a liturgical vestment the miter dates from the twelfth century.

Bishops began to use the miter from the tenth century. It was not until the latter half of the eleventh century that the use of the miter became general among the bishops of the Roman rite.

[1] The fanons are the two strips of material that hang loosely from the back of the miter.

[2] Rock, *Church of Our Fathers,* Vol. II, p. 75 sqq.; Macalister, *Ecclesiastical Vestments,* p. 112 sqq.; Roulin, *Vestments and Vesture,* p. 195 sqq.; Baum, *Cath. Encyc.,* Vol. X, p. 404 sqq.



All cardinals without exception were granted the use of the miter. Cardinal-priests had the privilege of the miter before 1130 and cardinal-deacons prior to 1192.[3] Pope Paul II (1464–1471) granted the cardinals the use of the silk miter. Pope Alexander II (1061–1073) granted abbots the use of the miter in 1063.

The miter is used by the pope, cardinals, bishops, abbots, and also granted to others, canons and protonotaries apostolic.

FORM

The miter[4] consists of two flat pieces of material terminating in a point, sewed together at the lower part of their lateral sides. Two fanons are suspended from the back of the miter. The horns and fanons are generally stiffened with buckram.

The band which encircles the lower part of the miter to form a crown around the prelate's head is called *circulus*. The band which is perpendicular to the circulus is called *titulus*.

KINDS

There are three kinds of miters: *mitra pretiosa, mitra auriphrygiata,* and *mitra simplex*.[5]

Precious Miter

The precious miter (*mitra pretiosa*) owes its name to the rich embroidery and gems that decorate it. It is made of fine white silk or silver cloth, embroidered with silk and gold, and studded with gems and precious stones. These embroideries must be made of gold or silver thread. The lining is red silk. The fanons end in gold tassels or fringes. On the ends of both fanons the prelate's coat-of-arms is embroidered in heraldic colors.[6]

The precious miter is worn on the more solemn feasts,[7] and

[3] Pugin, p. 175.
[4] Barbier De Montault, Tom. II, p. 280 sqq.
[5] *Caer. Ep.*, I, xvii, 1.
[6] Barbier De Montault, Tom. II, p. 285.
[7] *Caer. Ep.*, I, xvii, 2.

generally whenever the hymn *Te Deum* is said in office and the *Gloria in excelsis Deo* in the Mass. It is used from the beginning of the ceremony until the Introit, then the gold cloth miter, until the Credo inclusively; finally, the precious miter is used until the end of the Mass. It is worn going to the church and returning, at the washing of the hands, for the incensation, and in giving the solemn blessing. The precious miter is used for a Synod. The precious miter is used on Gaudete Sunday (Third Sunday of Advent) and on Laetare Sunday (Fourth Sunday of Lent). On all other Sundays during penitential times the precious miter is forbidden even if the Feast of the Immaculate Conception should fall on the Second Sunday of Advent.[8]

Orphreyed Miter

The orphreyed miter (*mitra auriphrygiata*) or gold cloth miter is made of gold cloth, or white silk interwoven with gold without any precious stones or ornaments, but with a band of brilliant gold cloth for the circulus and the titulus. Gold fringes are attached to the ends of the fanons.

The bishops can use the gold cloth miter at pontifical ceremonies, also in private functions or at less solemn functions. It is used from the First Sunday of Advent to Christmas, except on Gaudete Sunday; from Septuagesima to Wednesday of Holy Week inclusive, except on Laetare Sunday; on all vigils which are of fast, on all ember days, on rogation days for litanies and processions, which are penitential seasons; on the Feast of the Holy Innocents, unless it is a Sunday; for blessings and consecrations which are performed privately,[9] at the consecration of a bishop, ordinations, blessings of an abbot or abbess; at the blessing of a corner stone, consecration of a church, altar, cemetery, or bell.[10]

Simple Miter

The simple miter (*mitra simplex* or *mitra simplex alba*) is

[8] SRC, Jan. 12, 1878.
[9] *Caer. Ep.*, I, xvii, 3.
[10] *Pontificale Romanum.*

made of silk damask or linen without embroidery. The fanons have red fringes at the ends.

The simple miter is used on Good Friday and in Offices and Masses of Requiem.[11]

The simple miter of the pope is made of silver cloth with a band and fringes of gold. This kind of miter is reserved for the pope;[12] it is used on occasions of mourning.[13]

The simple miter of the cardinals and bishops is made of white silk damask and lined with white silk.[14]

Abbots, protonotaries, and others who by special privilege have the use of the miter, when directed by rubrics or a papal document to use the simple miter, use the one made of white linen with red silk fringes on the ends of the fanons.

A simple miter of linen is also worn by bishops when they are vested in pontificals in the presence of the pope. In the presence of the pope, cardinals vested in pontificals use a miter of white silk damask.

When the *Caeremoniale Episcoporum* speaks of the orphreyed miter (gold cloth miter) as mitra simplex, and the simple miter as mitra simplex alba, the kind to be used will be made clear from the text of the *Ceremonial.*

The pope, cardinals, and bishops have the right to the three kinds of miters. The cardinals and bishops will use the different kinds of miter as directed by the *Ceremonial.*[15]

Abbots are entitled to two kinds of miters: the *auriphrygiata* and the *simplex alba,*[16] unless they have been granted a special indult.

PROTONOTARIES APOSTOLIC

The seven protonotaries apostolic de numero are entitled to use two miters, the *auriphrygiata* and the *simplex alba.* No

[11] *Caer. Ep.*, I, xvii, 4.
[12] Barbier De Montault, Tom. II, p. 286.
[13] SRC, Nov. 26, 1919.
[14] Barbier De Montault, Tom. II, p. 287.
[15] *Caer. Ep.*, I, xvii, 2, 3.
[16] SRC, July 20, 1660.

other than the simple miter will be permitted them on penitential days and at funeral ceremonies.[17]

Protonotaries apostolic supernumerary use a miter of white silk bordered with gold and with fringes of gold on its fanons. They may alternate this miter with the simple miter of linen, according to the directions of the *Ceremonial of Bishops.* They are to use this simple miter of linen only on penitential days and at funerals.[18]

Protonotaries apostolic ad instar participantium are entitled to use only one miter, a simple miter of white silk damask without any embroidery, with the fanons' ends in red fringes.[19]

BURIAL WITH MITER

Cardinals, bishops, and abbots who by law are entitled to use the miter should be buried with the miter on. Those who have the use of the miter by privilege or indult should not be laid out or buried with the miter on.[20]

17 Const., *Inter multiplices,* No. 9.
18 *Ibid.,* Nos. 27, 30.
19 *Ibid.,* No. 47.
20 *Ibid.,* Nos. 37, 54.

CHAPTER 22

PALLIUM

THE palium is a circular band of white wool with two pendants, one in front and one in back, with six black crosses embroidered on it.

ORIGIN

The pallium[1] is derived from the omophorion, a vestment worn by the bishops of the Eastern Church. The omophorion consisted of a band of wool draped over both shoulders with the ends hanging from the left shoulder in front and back. The pallium was first a distinctly papal vestment, which later the popes granted to others. The pallium has been used by the popes since the first half of the fourth century. As early as the sixth century the pallium was considered a liturgical vestment. The use of the pallium by metropolitans became general in the ninth century.

The pallium of the early centuries differed greatly from the one in use at the present time. During that period it was a long wide band of fine linen ornamented at its extremity with a black or red cross. It hung around the neck, shoulders, and breast to form a V in front, while the ends hung from the left shoulder, one in front, and one in back. The pallium of the present day dates from the eleventh century. It is circular in shape with two pendants, and made of wool. The change from linen to wool began about the eighth century.

On the Feast of St. Agnes, January 21, two lambs are blessed in the Basilica of St. Agnes. It is the wool from these two lambs that is used in making the palliums. The palliums are placed on the tomb of St. Peter on the vigil of St. Peter and Paul, June 28, and blessed by the pope after the first vespers of the Feast of St. Peter and Paul, June 29.

[1] Rock, *Church of Our Fathers*, Vol. II. p. 104; Macalister, *Ecclesiastical Vestments*, p. 45; Msgr. Duchesne, *Christian Worship*, p. 384; Roulin, E. A., O.S.B., *Vestments and Vesture*, p. 205; Father Thurston in *The Month*, Vol. LXXV, May–Aug., 1892; Pugin, *Glossary of Eccl. Ornaments*, p. 204.

The modern pallium is a circular band of white wool about two inches wide worn about the neck, breast, and shoulders. The pallium is doubled on the left shoulder and single on the right shoulder. It has two pendants of wool, one hanging in front and one in back. The pendants are two inches wide and about twelve inches long. The pallium is adorned with six crosses embroidered in black silk, four crosses on the band and one on each pendant. To each pendant is attached a small piece of metal rounded at the ends and covered with black silk.

SIGN OF JURISDICTION

The pallium is a sign of jurisdiction worn by the pope and granted by him to patriarchs, primates, metropolitans, and sometimes as a mark of honor to certain bishops.

Since the pallium is a sign of jurisdiction the pope wears it at all times and in all places, because his jurisdiction is not restricted. A metropolitan may use the pallium in all churches of his province.

NECESSITY

Every metropolitan is bound within three months from his consecration or, if he is already consecrated, from his appointment in Consistory, to ask the pope for the pallium, either in person or through a proxy.[2]

Before the imposition of the pallium, a metropolitan, unless authorized by special apostolic indult, acts illicitly in exercising metropolitan jurisdiction or episcopal functions in which liturgical laws demand the use of the pallium,[3] e.g., consecration of bishops, churches, ordinations, etc.

The metropolitan may use the pallium in all churches of his province (both nonexempt and exempt) in the celebration of solemn Mass on the days designated in the *Pontificale Romanum* and other days that may have been conceded to him. But beyond his province he cannot wear the pallium even with the consent of the local ordinary.[4]

[2] Canon 275. [3] Canon 276. [4] Canon 277.

Should a metropolitan lose his pallium, or if he is transferred to another archiepiscopal see, he must ask for a new pallium.[5]

The pallium cannot be loaned or donated or bequeathed to anyone by the dying archbishop, but all pallia which the metropolitan had must be buried with him.[6]

As a rule titular archbishops do not receive the pallium because the pallium is a sign of jurisdiction, and titular archbishops have no jurisdiction. Sometimes the pope confers the pallium on a bishop, but then it is only an honorary distinction.

HOW WORN

On certain days within his province the archbishop uses the pallium when he celebrates pontifical Mass. The deacon puts the pallium on the archbishop. He holds it in such a way that the double part, which is to be placed on the left shoulder, is in his right hand and presents the cross at the back of the pallium to be kissed by the archbishop. He places it on the shoulder of the archbishop and, with the assistance of the subdeacon, properly adjusts it. The deacon takes the most beautiful of three pins, brought by an acolyte, and fastens it in the front cross, then he fastens the second pin in the cross at the left shoulder, and the third pin is fastened by the subdeacon in the cross on back of the pallium. Care should be taken that the pin pass through the eyelet in the crosses, and that the jewel is to the right of the one who fastens the pin.[7]

If the papal blessing follows the pontifical Mass the archbishop does not remove the pallium until the blessing has been given.[8]

PALLIUM MAY BE USED

The days on which the pallium may be used are: Christmas; St. Stephen; St. John; Circumcision; Epiphany; Palm Sunday; Holy Thursday; Holy Saturday; Easter Sunday; and the Monday and Tuesday following: Low Sunday; Ascension; Pente-

[5] Canon 278.
[6] Canon 279.
[7] *Caer. Ep.*, II, viii, 20.
[8] SRC 3605 ad IX.

cost; St. Joseph (March 19); St. John the Baptist; Feast of the Twelve Apostles; Corpus Christi; Purification; Annunciation; Assumption; Nativity and Immaculate Conception of the Blessed Virgin; All Saints; dedications of churches; principal feasts of the metropolitan church; ordination of clerics; consecration of bishops, abbots, and virgins; anniversary of the dedication of the principal church; anniversary of the archbishop's consecration;[9] also on the day on which a Provincial Synod is held;[10] and on other days that may have been conceded to the metropolitan.[11]

[9] *Caer. Ep.*, I, xvi, 4; *Pontificale Romanum*, Pars Prima, De Pallio.
[10] *Caer. Ep.*, I, xxxi, 13.
[11] Canon 277.

CHAPTER 23

RINGS

THE wearing of rings by certain members of the clergy dates from the very early centuries. Some writers remark that rings were worn by bishops as far back as the third century. A ring as the official insignia of bishops is mentioned by the Fourth Council of Toledo.[1] St. Isidore of Seville (A.D. 637) states: "To the bishop at his consecration is given a staff — a ring likewise is given him to signify pontifical honor, or as a seal for secrets."[2] The wearing of the ring by a bishop symbolizes his spiritual marriage to the Church,[3] that he is ready, if necessary, to lay down his life for it as Christ did.

Bishops are not the only clerics who wear a ring, although all clerics are not permitted to wear a ring, as is clear from the Code of Canon Law.

That clerics generally may not wear rings is clear from the Code of Canon Law. Excepted are those to whom the right is conceded either by law or by apostolic privilege.[4]

The following clerics, by law, wear a ring: cardinals, bishops, abbots who have received the abbatial blessing, and prelates nullius, doctors, and canons.[5]

By apostolic privilege, the ring is worn by protonotaries apostolic of the first three classes, protonotaries apostolic di numero, protonotaries apostolic supernumerarii, and protonotaries apostolic ad instar.[6]

Those of the clergy who may wear a ring whether by law or apostolic privilege wear it on the fourth finger of their right hand.[7]

1 Rock, *Church of Our Fathers,* Vol. II, p. 140.
2 Macalister, *Ecclesiastical Vestments,* p. 55.
3 *Pontificale Romanum,* Pars Prima, De Consecratione electi in Episcopum.
4 Canon 136, par. 2.
5 Canon 325, 811, 1378.
6 Const., *Inter multiplices,* 1905, No. 4.
7 SRC 2907.

Those who may wear a ring while saying Mass are cardinals, bishops, abbots, prelates nullius.[8]

The protonotaries apostolic de numero may wear the ordinary ring with one stone. They also wear the pontifical ring in performing pontifical functions.[9]

The protonotaries apostolic supernumerarii and ad instar wear the pontifical ring at pontifical Masses; otherwise they do not use a ring.[10]

Doctors may not wear their ring while celebrating Mass.[11] Canons may not wear a ring at sacred functions.[12]

KINDS

There are three kinds of ecclesiastical rings:[13] simple rings, ordinary or gemmed rings, and pontifical rings. The simple ring is one without a gem, having a plain gold bezel. The ordinary or gemmed ring is the one habitually worn by bishops and other prelates in daily life. It contains a simple gem. The pontifical ring contains a precious stone and may be surrounded by smaller precious stones. This precious stone cannot be a sapphire as this is reserved for cardinals. The pontifical ring should be large enough to be placed on the gloved finger.[14]

Pope

The "Fisherman's Ring" is proper to the pope. This is a gold ring bearing an engraved image of St. Peter fishing from a boat, with the name of the pope over the figure of St. Peter, e.g. (Pius XII, Pont. Max.) (Pius XII, Pontifex Maximus). The pope receives this ring from the Cardinal Camerlengo at his election to the Chair of Peter. This ring is used for sealing documents. The fisherman's ring is first mentioned by Pope Clement IV, 1265, in a letter to his nephew, Peter Grossi. At

[8] Canons 811, 325.
[9] Const., *Inter multiplices*, Nos. 4, 5.
[10] *Ibid.*, Nos. 27, 28, 31, 47, 49.
[11] Canon 1378.
[12] Augustine, *Com. on Canon Law*, p. 148.
[13] Barbier De Montault, Tom. I, p. 159 sqq.
[14] *Caer Ep.*, II, viii, 11.

the death of the pope, the fisherman's ring is solemnly broken.

Another ring which is proper to the pope is his ordinary ring which has a cameo.

The pope uses the pontifical ring in performing pontifical ceremonies. The pontifical ring is one having a large precious stone surrounded by smaller stones, and the band large enough to be placed over a gloved finger.

Cardinals

All cardinals wear a ring. At the cardinal's elevation by the pope to the College of Cardinals, he receives a ring from the pope.[15] This ring has a large sapphire. The sapphire is reserved for cardinals as it symbolizes royal honor. The ring which a cardinal receives from the pope has the coat of arms of the pope engraved on the inside. Upon receiving this ring from the pope the newly created cardinal sends an offering to the Holy See, thus giving him the right to donate or will his ring.[16]

Bishops

Bishops from the time of their consecration have the right to wear rings. That bishops use more than one ring is clear from the wording of the *Ceremonial*.[17] The color and kind of precious stone is left to the choice of each bishop. The only restriction is that the stone should not be a sapphire. A priest when elevated to the bishopric does not wear the ring until he is consecrated a bishop.

The bishop wears the pontifical ring in all pontifical ceremonies.

Abbots

Abbots wore rings from early centuries, but at the present time the blessing and presentation of the ring forms part of the ceremony in the consecration of an abbot.

[15] Barbier De Montault, Tom. I, p. 162.
[16] Canon 1298.
[17] *Caer. Ep.*, II, viii, 10.

Abbots have the same rings as bishops, except that the ordinary ring has but a single gem.[18]

Canons

In regard to the rings worn by canons their special indult is to be followed.[19] Canons are forbidden to wear a ring at sacred functions.[20]

Doctors

Doctors of Sacred Theology and Canon Law may wear a ring by law. This ring contains a precious stone.[21] They are forbidden to wear it during sacred functions.[22] Although they may wear a ring outside of sacred functions, doctors rarely if ever do so.

Priests

The Viatorian Fathers wear a gold ring, which has ten grooves cut at regular intervals around it. On the bezel are the letters, "I.H.S.," surmounted by a small cross. Each member of the community receives this ring at the time he pronounces his perpetual vows. The ring is worn at all times, even during the celebration of Mass.[23]

Indulgences

The faithful who devoutly kiss the ring of the sovereign pontiff are granted an indulgence of 300 days; that of a cardinal, an indulgence of 100 days; that of a patriarch, archbishop, bishop,[24] or prefect apostolic, an indulgence of 50 days.[25]

When a bishop distributes Holy Communion, it is left to his

[18] Canon 325.
[19] SRC 3218.
[20] SRC 483–2079 ad 8; 3821.
[21] Canon 1378; SRC 2907.
[22] Canon 1378; SRC 2907.
[23] Apost. Indult, Feb. 13, 1924.
[24] S. C. of the Holy Office, March 18, 1909; S. P. Ap., Dec. 29, 1934; *Preces et Pia Opera*, No. 630.
[25] S. P. Ap., Nov. 8, 1945; AAS 38, p. 159.

prudent judgment whether he should present his ring to be kissed by each communicant before receiving.[26]

REVERENCE

Many seem confused in meeting different dignitaries as to just what is the correct sign of reverence. The following may help. When kissing the ring of a cardinal everywhere one should genuflect on one knee. The same reverence is due to the apostolic delegate within the place of his delegation. The same reverence is due to the archbishop within his province, a bishop within his own diocese, and an abbot within his monastery.

The reverence shown to an archbishop or a bishop outside their province or diocese, and to an auxiliary bishop is a low bow when kissing the ring.

[26] SRC 4395, May 8, 1925.

CHAPTER 24

PECTORAL CROSS

THE pectoral cross[1] is a small cross hanging over the breast and suspended from the neck either by a chain or a cord.

The pectoral cross is not a sign of jurisdiction but of order or dignity. It is worn by cardinals,[2] bishops, abbots, also by certain prelates, and canons. Bishops are to wear the pectoral cross exposed at all times and in all places.[3]

The pectoral cross was not used by bishops prior to the sixteenth century. The pope used it before that date.[4]

FORM

The pectoral cross must be of Latin form, that is, the upper part and the arms are of equal length, and the lower part longer.

In virtue of an ancient custom, the patriarch of Lisbon, and the archbishop of Armagh, Ireland, use a pectoral cross with a double arm.[5]

KINDS

There are two kinds of pectoral crosses: the ordinary cross and the pontifical cross.

Ordinary Cross

The ordinary pectoral cross is of Latin form and made of gold, or gold filled, without precious stones, and it does not have to contain relics of the saints. It is generally suspended from the neck by a gold chain.

The ordinary cross is worn in ordinary daily life, although some wear it for Church ceremonies. The ordinary cross is worn

1 Derives its name from the Latin, *pectus*, meaning breast.

2 Cardinals, lacking episcopal consecration, granted privilege by Pius X, 1905; SRC 4160.

3 SRC 4035 ad 1.

4 Rock, *Church of Our Fathers*, Vol. II, p. 147.

5 Barbier De Montault, Tom. I, p. 406, note.

PONTIFICAL CROSS

over civilian dress, as well as over the cassock, simar, mantelletta, and mozzetta. It should not be worn over the cappa magna.[6]

Pontifical Cross

The pontifical cross is of Latin form, and hollowed so that it can contain relics of the saints. It is made of gold.

The pontifical cross of the pope, cardinals, bishops, and prelates nullius may be studded with diamonds and other precious stones of different colors.

Abbots and protonotaries apostolic de numero should have only one gem in their pontifical cross.[7] Other prelates who have the privilege of the pontificals wear a cross of plain gold without any precious stones.[8]

[6] *Ibid.*, p. 408; SRC, Aug. 17, 1916.
[7] Const., *Inter multiplices,* No. 8; Barbier De Montault, Tom. II, p. 276.
[8] Const., *Inter multiplices,* Nos. 27, 47.

THE CORD

The pontifical cross is suspended from the neck by a cord having a sliding ring, and the cord ends with a tassel which hangs over the back. The color of the cord will vary with the dignity of the prelate. The cord is of gold for the pope, cardinals, and patriarchs. It is of green and gold silk for archbishops, bishops, and prelates nullius. For protonotaries apostolic de numero it is of amaranth red silk entwined with gold with a tassel of the same color.[9] Protonotaries apostolic supernumerary have a cord of amaranth red silk without any gold and a tassel of the same material.[10] The cord for protonotaries apostolic ad instar is of purple silk.[11] The color of the cord for abbots and canons is generally black entwined with gold.[12]

Cistercian abbots of the Strict Observance (Trappists) use in liturgical functions a gold pectoral cross on a purple and gold cord; in nonliturgical functions in their own monastery they use a wooden pectoral cross on a purple cord; in visiting outside their monastery they use a gold pectoral cross on a purple and gold cord; and when dressed in secular clothes a gold pectoral cross on a gold chain.

Protonotaries apostolic who are to celebrate pontifical Mass may wear the pectoral cross over the mantelletta in going to church.[13]

The *Rubrics of the Missal* and the *Ceremonial of Bishops* prescribe that prelates vesting for Mass shall wear the pectoral cross over the alb.[14] They shall not cross the stole over the breast but let the ends hang down straight fastening them with the cincture. Neither the pectoral cross, nor its cord or tassel are to be worn over the chasuble.[15]

[9] *Ibid.*, No. 8.
[10] *Ibid.*, No. 27.
[11] *Ibid.*, No. 47.
[12] Barbier De Montault, Tom. II, p. 276.
[13] Const., *Inter multiplices*, Nos. 7. 26, 46, 47.
[14] *Missale Romanum, Ritus, Serv.*, Tit. I, No. 4; *Caer. Ep.*, I, xxix, 3.
[15] SRC 3301 ad 1; 3873 ad 2.

CHAPTER 25

CROSIER

THE crosier (crozier) or pastoral staff (*baculus pastoralis*) is an ecclesiastical ornament which symbolizes the pastoral authority of bishops and abbots.

ORIGIN

The origin of the crosier[1] is at times traced to the shepherd's crook or to the ordinary walking stick which was used on journeys. Its liturgical usage probably dates from the fifth century, but surely from the seventh century.[2]

At first the crosier was a straight staff. In the eleventh century a change took place, and the crosier resembled a crook. In the thirteenth century the crosier was ornamented. In the crook part as well as on the staff near the crook, figures of the saints were placed. The knob of the crosier is often embellished with precious stones.

The early crosiers were made of wood, such as cedar, cypress, or ebony, and at times this wood was gilded.

FORM AND MATERIAL

The crosier consists of two parts, the crook and a long staff. A knob separates the crook from the staff. The staff is pointed at the bottom. The height is from about five to six feet.[3]

The crosier should be made of gold or gilded silver for cardinals and patriarchs, and silver for archbishops and bishops. At present most crosiers are made of gilded brass.[4]

Cistercian abbots use a wooden crosier in non-pontifical functions; it may also be used at pontifical functions, but crosiers of metal, ivory, precious wood with metallic mountings are also used.

[1] Macalister, *Ecclesiastical Vestments*, p. 124 sqq.; Rock. *The Church of Our Fathers*, p. 149 sqq.

[2] Council of Toledo, 633.

[3] Barbier De Montault, Tom. II. p. 305.

[4] *Ibid.*, p. 308.

When the crosier is not in use it is divided into three sections and kept in a box.

ENTITLED BY LAW

The crosier by law belongs to the cardinals, archbishops, bishops, and abbots. Other prelates who have the privilege of the pontificals, e.g., protonotaries apostolic,[5] are not permitted the use of the crosier, unless they have received a papal indult.

A bishop administrator may use the crosier.[6]

SIGN OF JURISDICTION

The crosier is a sign of jurisdiction. The pope does not use a crosier,[7] as his jurisdiction is universal. Cardinals use their crosier everywhere, also in all the churches in the city of Rome except the four patriarchal basilicas.[8] An apostolic delegate uses the crosier in the territory of his delegation. Metropolitans use the crosier in their provinces. Bishops use it in their diocese. Abbots use the crosier only in their monasteries, and the bishop cannot grant them the privilege to use it outside of their monastery; to do so a papal indult is required.[9]

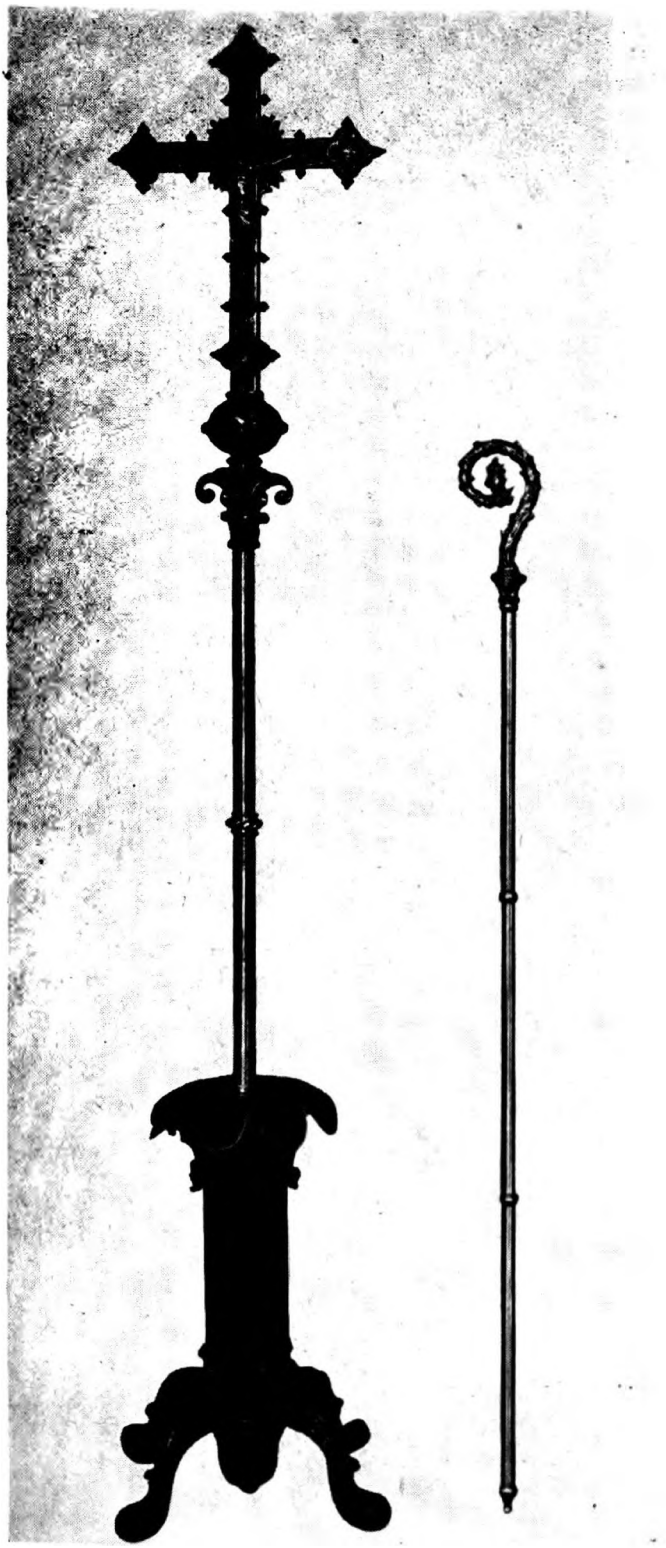
HOW CARRIED

The crosier is held in the left hand just below the knob, which connects the crook with the staff, the crook turned forward.[10] It is alternately raised and lowered to the floor as the prelate walks.

If a visiting bishop uses the crosier, this being either required by the function, e.g., ordinations, or permitted by the ordinary, the visiting bishop will always turn the crook away from himself, that is towards the person or object which he is facing.[11]

On the occasion of any solemnity, processions in which all

[5] Const., *Inter multiplices*, Nos. 6, 29.
[6] SRC 2274 ad 2.
[7] Since the tenth century.
[8] Hayes, *The Privileges of Cardinals*, p. 28.
[9] SRC 1131 ad 8; 2930 ad 1.
[10] *Caer. Ep.*, II, viii, 62.
[11] SRC, Nov. 26, 1919.



METROPOLITAN CROSS AND CROSIER

the bishops who are present are vested, they should not carry the crosier.[12]

WHEN USED

Cardinals and bishops (ordinaries) use the crosier at all pontifical functions; pontifical Mass, vespers, and solemn processions. The crosier is not used on Good Friday or at Requiem Masses.[13]

[12] *Ibid.*
[13] *Caer. Ep.*, I, xvii, 5-9.

CHAPTER 26

METROPOLITAN CROSS

THE metropolitan cross[1] is the proper insignia of a metropolitan archbishop.

The metropolitan cross resembles the processional cross. It is about seven feet in height. The crucifix part is separated from the staff by a knob. The bottom of the staff is pointed. This cross should not be double-armed.[2]

The custom of proceeding the metropolitan with a cross dates from the twelfth century.[3] Formerly this was the exclusive privilege of papal legates, but Pope Gregory (1227–1241) extended it to all metropolitans.[4]

The Fourth Lateran Council[5] (1215) granted to the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem the right to have the cross carried before them everywhere except in the city of Rome, and wherever the supreme pontiff or his legate, wearing the insignia of apostolic dignity, is present.

The metropolitan has the right within his province to have the cross carrier before him in all churches, even exempt.[6] A metropolitan outside his province does not use the cross. Between the cross and the metropolitan no one should intervene, but if canons precede the metropolitan the cross is carried before them. When the cross is not in use during the ceremony it is placed in its stand near the throne.

When the metropolitan solemnly enters the church before pontifical ceremonies in procession, or on the occasion of other public functions, a cross-bearer in cassock and surplice carries the cross with the image of the crucifix turned toward the metropolitan, even if the metropolitan is wearing the cappa.[7]

[1] Also known as the archiepiscopal cross, *Caer. Ep.*

[2] Nainfa, *Costume of Prelates*, p. 14.

[3] Macalister, *Ecclesiastical Vestments*, p. 130 sqq.; Rock, *Church of Our Fathers*, Vol. II, p. 184 sqq.

[4] Augustine, *Liturgical Law*, p. 61.

[5] Lateran Council IV, canon 5.

[6] Canon 274, No. 6.

[7] Moretti, No. 559.

In processions on the feasts of the Purification, Palm Sunday, Holy Thursday, Good Friday, processions of the Blessed Sacrament, processions from the secretarum to the high altar, the cross is carried by a subdeacon vested in amice, alb, cincture, and tunic (folded chasuble on Good Friday), and the acolytes with lighted candles on each side of the cross-bearer.[8]

Before the metropolitan gives the solemn blessing during Mass, or at any other time, the cross-bearer kneels at the foot of the throne, or of the altar, holding the cross with the image turned toward the metropolitan. The metropolitan, standing without miter, bows to the cross, takes the crosier and gives the blessing. The cross-bearer stands while the indulgence is being published with the image of the cross facing the metropolitan. When the indulgence has been published the cross-bearer replaces the cross in its stand.

The cross is *not* carried before the metropolitan when he goes for the Tenebrae.[9] On Good Friday the cross is carried in the procession to the high altar, but the image is veiled and the candles of the acolytes are not lighted.[10]

[8] *Caer. Ep.*, I, xv, 8.
[9] Ahearne–Lane, *Pontifical Ceremonies*, p. 29.
[10] *Ibid.*

CHAPTER 27

PONTIFICALS

TUNICLES, GREMIAL, BUGIA, MORSE

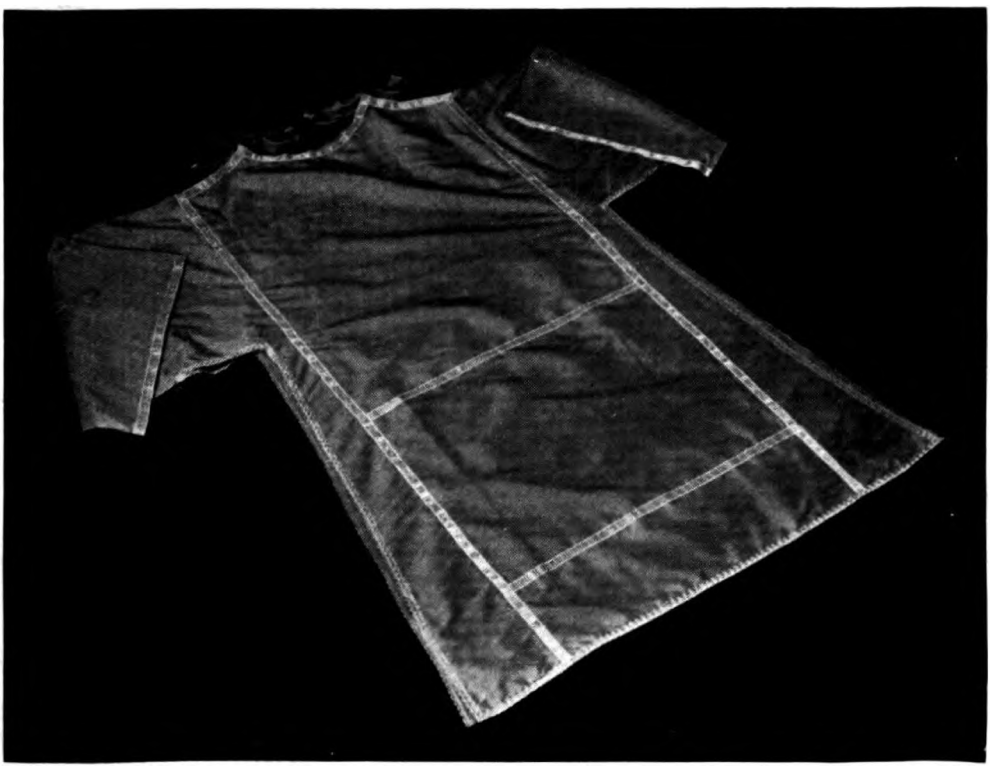
IN THIS chapter four "pontificals" will be spoken of, namely, tunicles, gremial, bugia, and morse.

TUNICLES

The tunicles are the dalmatic and tunic the bishop wears under the chasuble at pontifical Mass to symbolize the fulness of the priesthood which the bishop possesses. The pope since the eighth century wore both the dalmatic and tunic.[1] Bishops began to use the dalmatic about the tenth century, but it was not until the thirteenth century that they used the tunic.[2]

The *Ceremonial of Bishops* distinguishes them as *tunicella*

[1] Augustine, *Liturgical Law*, p. 52.
[2] Macalister, *Ecclesiastical Vestments*, p. 132 sqq.



TUNICLE

GREMIAL

and *dalmatica.*[3] These two vestments are shorter than the dalmatic and tunic worn by the deacon and subdeacon at solemn Mass.

Form and Material

The form of the tunicles[4] is exactly the same form as the tunic worn by the subdeacon and the dalmatic worn by the deacon, with closed sleeves. These two vestments however are shorter, and made of silk without lining. The tunic should be a little longer than the dalmatic. The tunicles are both slit at the sides from the lower hem to the sleeves. They have a slit at the top to permit the insertion of the head. At this slit there are two silk ribbons which are tied in order to keep these vestments in place.[5] The only ornamentation is in front and back of the tunicles, where two narrow vertical stripes of gold extend from the neck to the hem, and near the breast where there are two cross stripes. Gold stripes are used for cardinals, bishops. and abbots, and yellow silk for other prelates.

[3] *Caer. Ep.*, II, viii, 18.
[4] Barbier De Montault, Tom. II, p. 339.
[5] *Caer. Ep.*, II, viii, 18.

Colors

The colors of the tunicles are: white, red, green, black, and violet. Violet may be worn under the rose-color chasuble on Gaudete and Laetare Sunday.

GREMIAL

The gremial[6] is a square or oblong cloth placed on the lap of a prelate while he is seated during certain ceremonies.[7]

The gremial dates from the fourteenth century. In the early centuries it was used not only by bishops but also by priests, deacons, and subdeacons.[8] Since it is not a liturgical vestment it is not blessed.

Kinds

There are two kinds of gremials: silk and linen.

Form and Materials

The gremial is about three feet in length and two and a half feet in width. It has no ribbons attached. The gremial used during pontifical Mass is made of silk and lined and trimmed with silk embroidery. In the center it is decorated with a cross, or the prelate's coat of arms.[9] The color of the gremial corresponds to the color of the Mass vestment.

The linen gremial is used in such ceremonies as the offering of candles, the blessing of the holy oils, ashes, and palms, during the anointing at ordinations to the priesthood and consecrations of bishops.[10]

The gremial is restricted to pontifical Mass since it is intended to prevent the soiling of the chasuble.[11]

The gremial is placed over the knees of the bishop when he sits during the Kyrie, Gloria, Epistle, until he rises for the

[6] Latin, *gremiale.*
[7] Barbier De Montault, Tom. II, p. 339.
[8] Rock, *Church of Our Fathers,* Vol. II, p. 334.
[9] Barbier De Montault, Tom. II, p. 339.
[10] *Caer Ep.,* II, xvi, 3; II, xviii, 1; II, xxi, 6.
[11] *Ibid.,* I, xi, 9.

Gospel, then during the sermon, Credo, and after the Oremus at the Offertory.

BUGIA

The bugia[12] is a low candlestick with a handle. The candle used in the bugia should be made of beeswax. The bugia is held near and to the right of the book whenever the prelate reads or sings from it.

The bugia should be made of gold or gilded silver for cardinals and patriarchs,[13] and silver for bishops and other prelates.[14] At present all prelates use a bugia made either of gold or of gilded silver.

The pope does not use the bugia, but instead he uses an ordinary wax candle.

Pope Pius X, in 1905, granted all prelates, even to titular protonotaries apostolic, vicars-general, and administrators of vacant dioceses, the use of the bugia not only at solemn Mass, but also at low Mass celebrated with some solemnity, at vespers, and other solemn functions provided they are not performed in the presence of a prelate of higher dignity.[15]

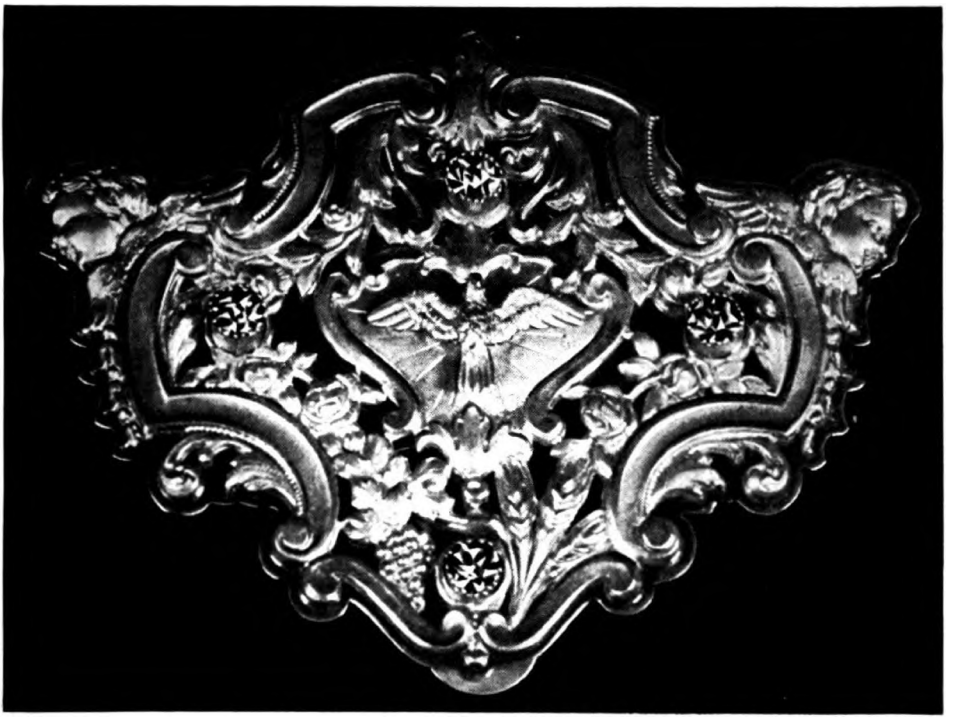
The bugia is not used on Good Friday.[16] The bugia is not used by the ordinary when he celebrates at the faldstool in the presence of a cardinal.[17]

Priests are forbidden to use the bugia unless they have an apostolic indult.[18]

MORSE

The morse[19] is a large clasp used for fastening the cope.[20] It is made of gold or silver and ornamented with jewels, and on

12 *Palmatoria, scotula.*
13 Barbier De Montault, Tom. II, p. 355.
14 *Caer. Ep.*, I, xxi, 1.
15 Const., *Inter multiplices*, Nos. 10, 27, 47, 78.
16 *Caer. Ep.*, II, xxv, 13.
17 Martinucci, VII, App. III, Cap. 23, No. 24.
18 SRC, May 31, 1817.
19 Morse, other terms are: *pectorale, rationale, formale.*
20 *Caer. Ep.*, II, i, 4.



MORSE

the reverse side it has hooks in order to fasten it on the flap of the cope.

The morse dates from the twelfth century.[21]

The morse is reserved for the pope, cardinal, and ordinary.[22] The ordinary does not wear the morse in the presence of a higher prelate, or outside of his diocese.

[21] Rock, *Church of Our Fathers,* Vol. I, p. 302; Vol. II, p. 131; Macalister, *Ecclesiastical Vestments,* pp. 110, 147.

[22] SRC 2425 ad 9.

CHAPTER 28

EPISCOPAL THRONE

THE episcopal throne is the seat at which the bishop officiates solemnly in his own diocese.

FORM

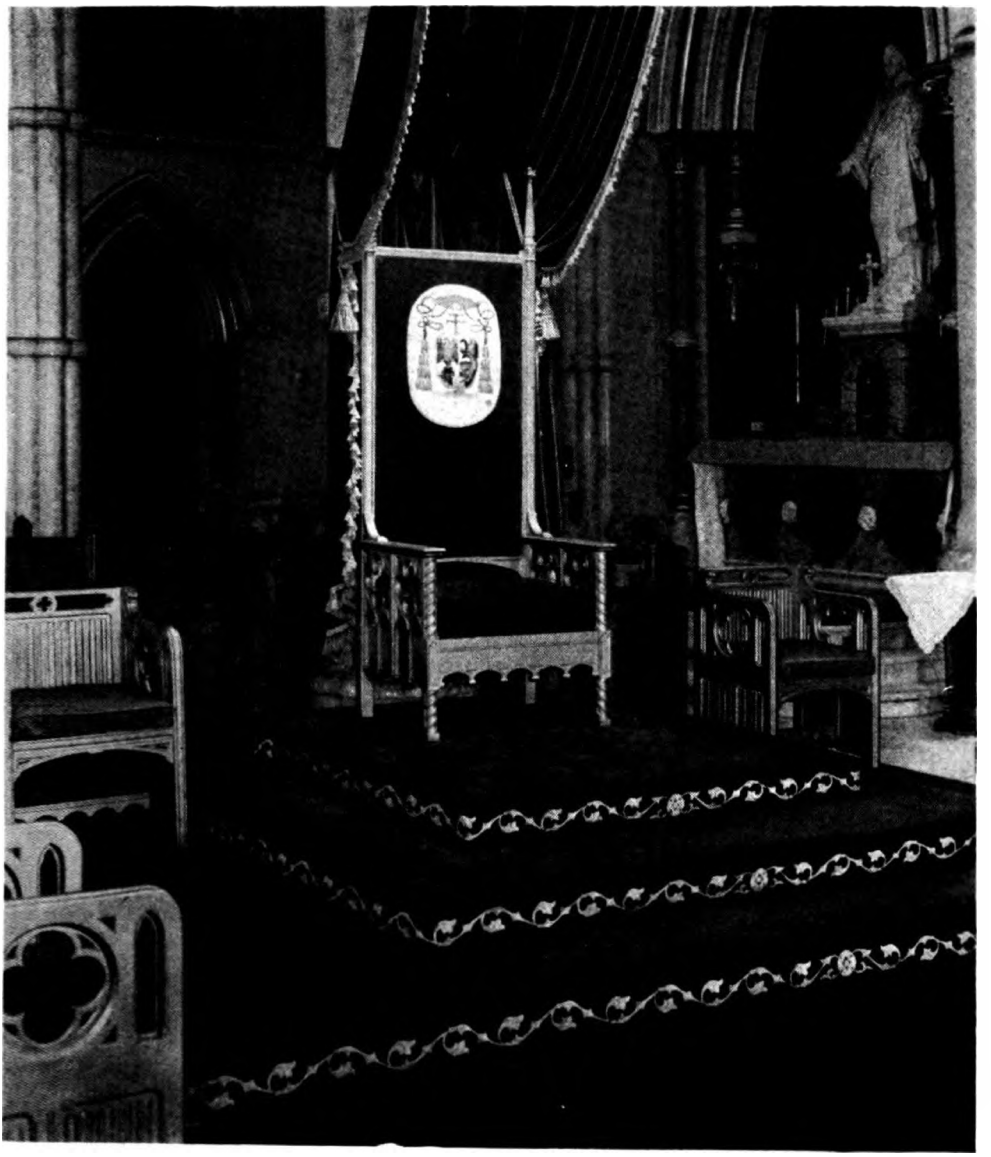
The throne consists of three parts, namely, the platform, the throne, and the canopy.

The platform upon which the throne rests should be elevated above the level of the sanctuary by three steps.[1] It should not be higher than the predella of the main altar. The platform should be wide and deep enough to accommodate the throne and the seats of the assistants and have room enough that the pontifical ceremonies can be properly performed. The platform and the steps may be covered with a carpet provided the steps of the altar are covered with a carpet.[2] The platform and steps should be square in form.[3] On the platform there may also be placed a small dais[4] upon which the throne can rest. This dais should not form another step.

The throne may be made of wood, marble, or any other material.[5] The throne should have armrests, and the back of the throne should be higher than the miter when the bishop is seated.[6]

On the throne is placed a cushion. The drapery of the throne should be silk.[7] Cloth of gold may only be used if a cardinal officiates.[8] The color of the cushion and the drapery of the throne are the color of the Mass or office, namely, white, red,

1 Throne of an abbot has only two steps.
2 SRC 569–574.
3 Barbier De Montault, Tom. II, p. 319.
4 SRC 2331 ad 7.
5 *Caer. Ep.*, I, xiii, 3.
6 Stercky, *Les Fonctions Pontificales*, Vol. I, p. 47.
7 *Caer. Ep.*, I, xiii, 3.
8 *Ibid.*, I, xiii, 3.



EPISCOPAL THRONE

green, or violet. Violet is used at the throne when the vestments are black.[9]

A canopy (*baldachinum*) may be placed over the throne, if there is a similar or even richer one, or a marble or stone one over the main altar.[10] When the bishop celebrates pontifically there must be a canopy over the throne.[11]

[9] *Ibid.*, II, xii, 1. [10] *Ibid.*, I, xiii, 3. [11] SRC 2471 ad 5.

The canopy should be square in form and wide and deep enough to cover the bishop and his assistant. The bishop's coat of arms should be placed on the two sides of the canopy. The drapery which covers the canopy in back and which reaches to the platform should be the same, both in material and color as that of the throne. Velvet drapery is reserved for the pope, and cloth of gold is reserved for the cardinals.[12]

BY LAW

The throne is used by the pope, cardinals, bishops, abbots, and prelates nullius.[13]

Pope

The throne by right belongs to the pope everywhere.

Cardinals

Cardinals use the throne in their titular church in Rome.[14] In other churches of Rome the cardinals cannot make use of the throne and canopy without permission of the Roman pontiff.[15] A cardinal has the right of the throne in all churches outside of Rome, notifying the local ordinary if he wishes to celebrate in the cathedral church.[16] A cardinal should invite only a cardinal to officiate at his throne.[17]

METROPOLITAN

A metropolitan may use the throne throughout his province, notifying the bishop in advance if he wishes to pontificate in the cathedral church.[18]

The metropolitan in his suffragan dioceses should have a throne on the Epistle side, even when he does not officiate as celebrant.

If a cardinal or legate is present, the metropolitan even in his own archdiocese officiates at the faldstool.[19]

[12] *Caer. Ep.*, I, xiii, 3.
[13] Canons 239, 325, 349.
[14] Canon 239, No. 15.
[15] Canon 240.
[16] Canon 239, No. 15.
[17] De Herdt, *Prax. Pont.*, I, 104 f.
[18] Canon 274, No. 6.
[19] De Herdt, *Prax. Pont.*, III, 323.

BISHOP'S THRONE

Only in the cathedral church should there be a fixed and immovable throne,[20] which is generally placed on the Gospel side of the sanctuary.

When the bishop of the diocese celebrates pontifically in another church of his diocese a temporary throne, constructed as the throne in the cathedral church, should be erected and should be removed immediately after the pontifical ceremony.

When the bishop of the diocese celebrates in the presence of a cardinal, legate, or his metropolitan, he uses the faldstool placed at the Epistle side of the altar.[21] The metropolitan or the apostolic delegate, who is a bishop, may assist upon a throne at the Epistle side, while the bishop, even though he is the ordinary, celebrates at the faldstool.[22]

The bishop of the diocese may grant the use of his throne with the canopy to all bishops who celebrate in his diocese.[23] The bishop may not allow the use of his own throne to his coadjutor, or auxiliary, or the vicar-general.[24]

On the death of the bishop his throne should be draped in violet and used by the presiding prelate if he is a cardinal or the metropolitan of the deceased bishop.[25]

Abbots and Prelates Nullius

Abbots and prelates nullius, even though not consecrated bishops may in their territory use the throne and the canopy.[26]

Others

Vicars and prefects apostolic, if bishops, are entitled to the same privileges of honor which the law gives to titular bishops; therefore the bishop of a diocese may grant them the use of his throne.[27] If they are not bishops they are governed by the privilege of protonotaries apostolic de numero participantium and they cannot use the throne.[28]

20 *Caer. Ep.*, I, xiii, 3.
21 *Ibid.*, I, xiii, 4; I, xxiii, 24.
22 SRC, Nov. 26, 1919.
23 Canon 337, par. 3.
24 SRC 4023.
25 Nainfa, *Costume of Prelates*, p. 240.
26 Canon 325.
27 Canon 308; SRC 4023.
28 Canon 308; Const., *Inter multiplices*, Nos. 6, 29.

CHAPTER 29

FALDSTOOL AND PRIE-DIEU

FALDSTOOL

THE faldstool[1] is a four-legged, movable, folding chair with arms, but no back. Nowadays it is generally made of wood. The faldstool may be used as a seat or as a prie-dieu in sacred functions. It may be placed on a raised platform which is covered with a carpet.[2]

The faldstool has a cushion, made of silk for a cardinal and wool for a bishop. The cushion may be made of silk for both these prelates.[3] If the faldstool is used as a prie-dieu two cushions are used, one placed in front of it for the bishop to kneel on, the other cushion placed on the seat.

The covering of the faldstool corresponds to the office of the day, black being used for requiems.[4] The prelate's coat of arms may be embroidered on the front part of the covering.[5]

Position

For pontifical Mass and vespers the faldstool is placed on the Epistle side, facing the people, in front of the bottom step of the altar.[6] It may be placed on a raised platform which is covered with a carpet.[7] The color of the covering of the faldstool will be the same as the office of the day, black being used for Requiems.[8]

Uses

The ordinary uses the faldstool for certain functions determined by the *Pontifical,* as, ordinations, consecration of bishops

1 Latin — *faldistorium.*
2 *Caer. Ep.,* I, xiii, 11.
3 Martinucci–Menghin, II, 1, p. 34, par. 5.
4 *Caer. Ep.,* II, xi, 1.
5 Barbier De Montault, Tom. II, p. 336.
6 *Caer. Ep.,* I, xii, 10 et 11.
7 *Ibid.,* I, xiii, 11.
8 *Ibid.,* II, xi, 1.

FALDSTOOL

and churches, confirmation, absolutions after Requiem Masses,[9] etc. The bishop uses the faldstool for the sermon at a pontifical Mass.[10]

The ordinary uses the faldstool when he celebrates Mass in the presence of a cardinal, legate, or his own metropolitan.

The metropolitan uses the faldstool when he officiates in the presence of a cardinal or a legate.

[9] *Pontificale Romanum*, Pars Tertia, De Officio, Solemni Post Missam Pro Defunctus; *Caer. Ep.*, II, xi, 13–24.

[10] *Caer. Ep.*, II, xi, 16.

The coadjutor or the auxiliary of a diocese must use the faldstool at all times in the diocese to which they are assigned, as the ordinary cannot grant the use of his throne to his own coadjutor or auxiliary.[11]

Protonotaries apostolic de numero and supernumerarii may use the faldstool in pontifical functions.[12]

PRIE-DIEU

The prie-dieu is a movable kneeling bench. It has a covering and two cushions, one on which the prelate kneels, and the other on which he rests his arms. The cushions and the covering are silk for cardinals and wool for bishops. For cardinals the color is red and purple in times of penance and mourning; for bishops the color is green and purple for penance and mourning. When the prie-dieu is used at pontifical Mass or vespers the color of the cushion covering is the color of the vestments. The prelate's coat of arms may be embroidered on the front part of the covering.

[11] SRC 4023.
[12] Const., *Inter multiplices*, Nos. 6, 27.

CHAPTER 30

ECCLESIASTICAL HERALDRY

HERALDRY in the United States may be defined as the art and science of recording genealogies, blazoning and emblazoning armorial bearings. Armory is the art and science of the use, display, meaning, and description in special terminology of coats of arms. It is in the sense of armory that the term *heraldry* is used in our times. A secular coat of arms is usually composed of six parts: (*a*) the shield with its charges; (*b*) the helmet; (*c*) mantling; (*d*) the wreath or torse; (*e*) the crest; (*f*) the motto. An ecclesiastical coat of arms, as we shall see, substitutes other ornaments for the helmet, mantling, wreath, and crest. Ecclesiastical heraldry, a subdivision of heraldry, is concerned with the arms of religious corporations; the insignia of ecclesiastical dignity, rank, and office; the charges, terms, and forms of heraldry which have a peculiar ecclesiastical character; and the devices which are symbols or attributes of saints.

Although all priests are entitled to use a coat of arms, a coat of arms is rarely seen below the rank of abbot or bishop in this country. Cardinals, patriarchs, archbishops, and bishops are forbidden to ornament their shields with marks of honor to indicate noble titles or secular orders of knighthood. The only exceptions are for members of the Order of St. John of Jerusalem (Knights of Malta) and the Order of the Holy Sepulchre.[1] If a prelate has no family arms an "assumptive coat" may be designed by a competent heraldic artist. Under no circumstances should the prelate make use of a coat of arms which belongs to a family other than his own without a proper brisure.

The objects which are displayed on a shield are known as charges and are governed by the rules of heraldry as to size, shape, and color. The background on which they are displayed

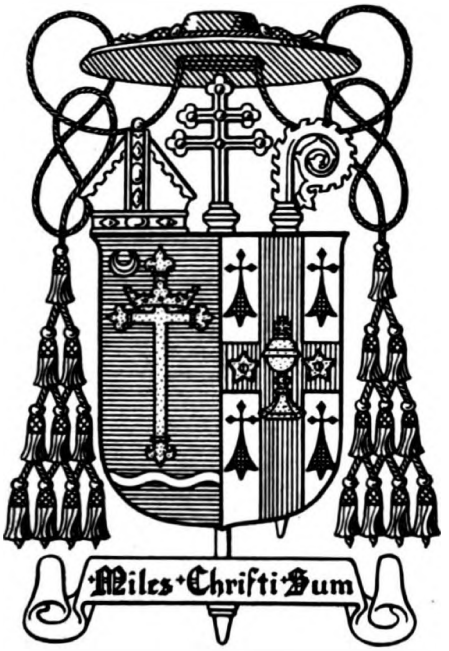
[1] AAS, Jan. 15, 1915, Vol. 7, p. 172.

is known as the field. The left side of the shield is called *dexter* and the right side *sinister,* because the shield is described always from the position of one bearing the shield.

Auxiliary and coadjutor bishops and prelates without jurisdiction display their personal arms throughout the shield. A prelate with jurisdiction impales his own arms with those of his jurisdiction, giving the place of honor, the dexter, to the latter. For instance, a residential bishop places the arms of his diocese on the left and his personal arms on the right of a vertical line halving the shield. The official arms of an ordinary contain two coats of arms on the same shield. Thus, if transferred to another diocese the prelate's own side of the shield remains unchanged in his new See. On the other hand, the prelate who becomes ordinary of the former diocese merely impales his arms on the right of the permanent arms of the diocese. A praiseworthy continuity is hereby assured. Prelates who are religious place the arms of their ecclesiastical unit in a chief (upper compartment) above their personal arms, unless the coat of arms is so composed that it cannot be accommodated; in this event the religious arms are of necessity impaled. This latter impalement is not attractive artistically where the prelate is an ordinary, as three vertical sections tend to cramp the charges on the shield. Prelatical coats of arms remain the same regardless of any elevation; the only change is in the external ornaments which are the trappings of rank. They consist of the pontifical hat with its pendent tassels, the cross, crosier, and miter.

Six colors or tinctures are commonly used on shields. A shield should always be displayed in colors unless for reasons of expense or utility full color must be obviated. The colors are then represented by hatchings, the indicators of colors in their absence. Of the six colors, two are metals, gold (or) indicated by dots and silver (argent) which bears no hatchings. The other four colors are represented as follows: blue (azure) by horizontal lines; red (gules) by vertical lines; green (vert) by diagonal lines from upper left of the shield to lower right; and black (sable) by a cross hatching of horizontal and vertical lines.

Purple (purpure), indicated by diagonal lines from upper right of the shield to lower left, is seldom used. Sanguine and tenné are even rarer. Several furs are also used as tinctures, the most frequent being ermine and vair.



ARMS OF AN ARCHBISHOP

ARMS OF A CARDINAL

The motto generally seen at the base of the shield was introduced into secular heraldry in the sixteenth century and is not found in ecclesiastical heraldry until the nineteenth century. It is not an intrinsic part of a coat of arms, but if used it should be placed on a scroll beneath the shield — never on the shield proper. In ecclesiastical heraldry the motto should be in the language of the rite.

CARDINALS

Cardinals place over their shield the red pontifical hat with fifteen scarlet tassels tastefully arranged on each side of the shield and disposed in rows of one, two, three, four, and five from top to bottom.

If the cardinal is a bishop, he places behind the center of the shield a golden cross, the bottom part of which is displayed

beneath the base of the shield. If the cardinal is an archbishop the same custom is followed except that a cross with a double traverse is used.

PATRIARCHS

A patriarch places over his shield the green pontifical hat with fifteen green tassels equally interwoven with gold[2] on each side of the shield and arranged like those of a cardinal.

ARCHBISHOPS

Archbishops place over the shield the green pontifical hat with ten green tassels on each side of the shield disposed in rows of one, two, three, and four from top to bottom. The cross with the double traverse is placed behind the center of the shield and the bottom part is visible at the base of the shield. On top of the shield in the dexter (left, as you face it) a miter appears, and behind the shield in the sinister (right, as you face it) is placed a crosier with the curve outwards towards the right and the bottom point diplayed beneath the base of the shield.

BISHOPS

Bishops place over the shield the green pontifical hat with six green tassels on each side of the shield disposed in rows of one, two, and three from top to bottom. The cross has a single traverse, but otherwise the cross, miter, and crosier are arranged as for an archbishop.

PROTONOTARIES APOSTOLIC

Protonotaries apostolic place over the shield a purple pontifical hat and six amaranth red tassels on each side of the shield disposed like those of a bishop. Protonotaries apostolic do not use the cross, crosier, or miter.[3]

DOMESTIC PRELATES

Domestic prelates place over the shield a purple pontifical hat with six purple tassels on each side of the shield disposed like those of a bishop.

[2] S. C. Caer., Nov. 3, 1826. [3] Const., *Inter multiplices*, No. 18.

ARMS OF PROTONOTARY APOSTOLIC, OF DOMESTIC PRELATE, VICAR GENERAL, SUPERIOR GENERAL, ETC. THE COLORS VARY FOR THE DIFFERENT TITLES

ARMS OF A BISHOP

PRELATES DI MANTELLONE

Prelates di mantellone, in this country usually papal chamberlains having the title of Very Reverend Monsignor, place over the shield the purple pontifical hat with three purple tassels on each side of the shield disposed in rows of one and two from top to bottom.

RELIGIOUS VICARS GENERAL AND SUPERIORS GENERAL

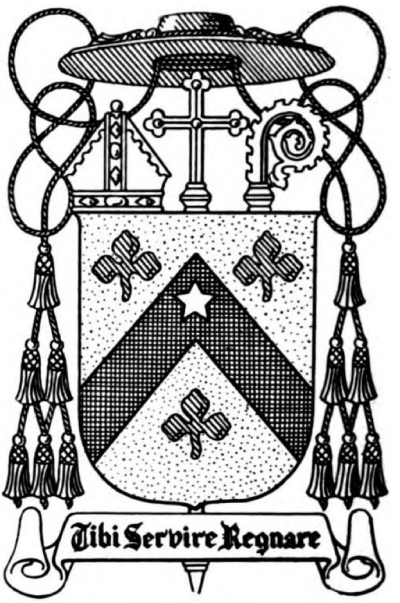
Religious vicars-general and superiors general place over the shield a black pontifical hat with six black tassels on each side of the shield disposed in rows of one, two, and three from top to bottom.

ABBOTS

Benedictine abbots place over the shield the black pontifical hat with six black tassels on each side of the shield disposed in

rows of one, two, and three from top to bottom. A processional cross is not used, but the miter is placed on top of the left side of the shield and the crosier, with the curve inwards towards

ARMS OF AN ABBOTT



ARMS OF AN AUXILIARY OR COADJUTOR BISHOP

the left, is placed behind the shield on the right, its bottom being visible beneath the base of the shield.

Cistercian abbots of the Strict Observance (Trappist) place over the shield the white pontifical hat.

CANONS

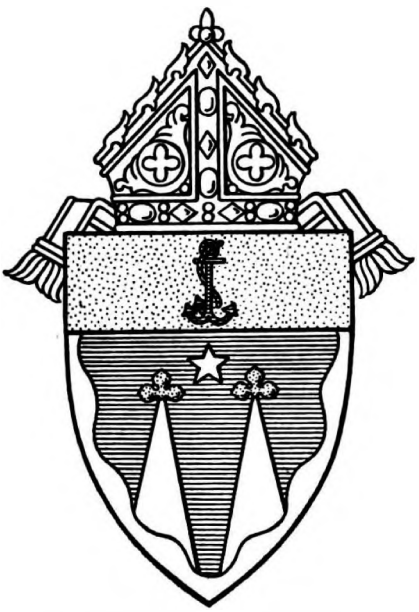
Canons place the black pontifical hat over their shield. The cords and six tassels are black. There are three tassels on each side arranged in two rows of one and two. They cannot place the miter over their coat of arms.

PRIESTS

Priests who have permanent appointment place over the shield the black pontifical hat with one black tassel on each side of the shield.

DIOCESES

Diocesan coats of arms are invariably displayed with a miter on top of the shield as the only external ornament. Mottoes are not used. The ordinary impales these arms in dexter and his personal arms in sinister in marshaling his episcopal coat. The diocesan coat of arms is used on chancery documents.



ARMS OF A DIOCESE

ARMS OF A PRELATE
DI MANTELLONE

USE OF COATS OF ARMS

The coat of arms of an ordinary should be displayed on the canopy of the episcopal throne, and it should also be printed at the top of Church documents, diocesan publications, acts of synods, and diocesan statutes. It may be embroidered in colors on sacred vestments which personally belong to him. It may also be placed on his personal property in his household. Although it is preferred that the coat of arms be displayed in colors at the top of the ordinary's personal stationery, it may for reasons of utility or expense be printed in monocolor. The monocolor may be black for all prelates, or green for bishops, and red for cardinals. The ordinary's coat of arms may be

painted on both doors of his automobile, as well as over the entrance door of his residence and above the door of the cathedral. The coat of arms is also embroidered on the front part of the covering of a prelate's prie-dieu.

SEALS

The coat of arms is usually an integral part of the seal. Cardinals, archbishops, and bishops generally have two seals, the official seal and the private seal. The official seal contains the coat of arms in the center with the name and title of the prelate in the peripheral band. The private seal is much smaller and contains only the coat of arms within a circle. It should be remembered that a seal is for attestation only and that it must not be displayed in place of the coat of arms on letterheads or where the use of the coat of arms is indicated as above.

GENERAL STANDARDS

Since custom demands that prelates use a coat of arms, the heraldic rules concerning them should be stringently followed. A coat of arms is not a pictograph, and no matter how excellent the artistic perfection of such a thing may be, the use of it will bring criticism on its bearer. Heraldry is a science, as well as an art, and the design of a coat of arms should be entrusted only to one thoroughly familiar with the highly technical rules governing armorial bearings. Heraldry[4] is a complicated study which cannot be sufficiently understood by the perusal of a few words in a heraldic dictionary and from that point on concentrating mainly on the artistic aspects. Because of the rank and dignity of the prelate everything he does should be done with care and propriety. Therefore a coat of arms, if it be used at all, must be used rightly and in accordance with the rules of heraldry prescribed by the Holy See.

[4] The heraldic drawings in this chapter are furnished through the courtesy of William F. J. Ryan, heraldic artist, of New York.

CHAPTER 31

CANONS

A CANON is a cleric in sacred orders who is a member of a cathedral chapter or a collegiate chapter. In some countries for centuries there have existed chapters of canons in cathedral and other churches for the more solemn worship of God, or as advisers of the bishop. The laws governing canons are found in Canon Law.[1] In the United States their place is taken by the diocesan consultors.[2]

Special privileges of dress have been granted to different chapters of canons, and the indults in each case are to be followed.

The canons may wear the choir dress and the special insignia of the chapter in the whole diocese where the chapter exists; outside the diocese they may not wear their insignia except when they accompany their bishop or represent the bishop in a council or on other solemn occasions. Every contrary custom is rejected.[3]

Those clerics who are made honorary canons[4] of some basilica or collegiate church of the city of Rome, can make use of the privilege and insignia only within the territory of such basilica or collegiate church and its dependent churches or chapels. Those clerics who are made honorary canons of churches outside of Rome may use the privileges and insignia only in the diocese where they are nominated, and not outside the diocese except when they accompany the bishop or represent him in a council or in other solemn occasions.[5]

The cassock granted to chapters are of three kinds:[6] red, purple, or black with trimmings. The purple cassock is more

1 Canons 391–422.
2 Canon 423.
3 Canon 409.
4 Note — Honorary Canons, St. Louis Cathedral, Archdiocese of New Orleans.
5 Canon 407.
6 Barbier De Montault, Tom. II, p. 276.

common. These cassocks must not be made of silk nor may they have a train. Some canons in Canada are permitted a special cassock with red or purple trimmings.

When chapters have received the privilege of using the red or purple rabbi, sash, rochet, mozzetta, mantelletta, stockings, and the ring, the indult must be carefully followed. They are not to use these insignia outside their diocese except when they accompany the bishop or represent him in a council or in other solemn occasions, unless the indult states otherwise.

The buskins of canons may be trimmed with a strip of yellow silk only. The cord for the pectoral cross of canons is generally black entwined with gold. The pontifical gloves used by canons must be of plain silk without any special ornament.[7]

Canons place the black pontifical hat over their shield. The cords and the six tassels are black. There are three tassels on each side of the shield arranged in two rows of one and two, from top to bottom. They cannot place the miter over their coat of arms.

When canons receive the concession of the pontificals they are to observe the rules for the protonotaries apostolic ad instar participantium, unless special rules are contained in the indult.

Canons Regular of the Order of the Holy Cross,[8] called in America by the name, Crosier Fathers, wear a cassock of white wool over which is worn a black sash, black scapular, and a short black mozzetta. The hood of the mozzetta is no longer worn but is represented by a small black triangular piece of cloth stitched to the back of the mozzetta. The biretta is black. On the scapular at the level of the breast is a maltese cross, the upright bar of which is red and the crossbar white.

The master general of this order wears a purple mozzetta, as well as a pectoral cross. He also has the right of the pontificals.

[7] Const., *Inter multiplices*, No. 47.

[8] Order founded by Bl. Theodore de Celles at Clair-Lieu, Belgium, in 1211.

CHAPTER 32

PRELATICAL DRESS

THE various clerical dress, as well as the different insignia of clerics has been explained in the preceding chapters but it is noteworthy to mention the occasion when clerics wear their prelatical dress.

The names of the different dress are known as church dress either solemn or less solemn; *abito piano* and the academic dress or court dress.

The solemn church dress is worn whenever the ordinary attends a solemn Mass, vespers, consecration, laying of corner stones, processions, etc.

The abito piano is worn for all receptions, audiences, banquets, dinners, school entertainments, etc.

The academic or court dress is worn in Catholic colleges and universities, for the opening of academic term, graduations, and the inauguration of a new rector. If customary it is also worn when the prelate is a papal representative to official audiences of a prince or president of a country.

Prelates at all times should see to it that there is harmony in the prelatical dress, e.g., silk should be worn with silk and woolen material with woolen material. Again each prelate should use the material prescribed by the *Ceremonial* or the decree. Also their penitential dress should conform to the rules of the *Ceremonial* or the decree. It is praiseworthy for both prelates and priests when called upon, to appear in public in the proper clerical dress when this is at all possible.

When an ecclesiastic has received word of his elevation to the episcopate he should dress in the costume of a bishop, except for the pectoral cross and ring which he receives at the time of his consecration.

On the day of his consecration to the episcopate, presuming he is consecrated in his own diocese, he should wear the solemn church dress of a bishop (which shall be described later), except

for the pectoral cross and ring. If he is consecrated outside his diocese, or an auxiliary bishop, then he should dress in the costume of a bishop outside his diocese.

If the consecration is performed in the presence of a cardinal the bishop-elect will wear the mozzetta and mantelletta. If the cardinal is a legate a latere he will not wear the mozzetta. If the bishop-elect is not an ordinary he should not wear the mozzetta.

The solemn entry of a bishop into his own diocese is explained in the *Ceremonial of Bishops*.[1] The prescribed cavalcade of the *Ceremonial* is now omitted.

CARDINALS

The dress of cardinals are: the church dress, abito piano, and the academic dress. The church dress is of two kinds, solemn and less solemn.

The solemn church dress consists of the choir cassock which is of scarlet red watered silk for the summer and red broadcloth for the winter; scarlet red watered silk sash with gold tassels, the rochet with scarlet lining in the cuffs, scarlet red watered silk skullcap, biretta[2] of scarlet watered silk for the summer and red broadcloth for the winter, cappa magna of scarlet red watered silk, scarlet stockings and shoes of red morocco leather with gold buckles, the cardinalitial ring with sapphire, and the pectoral cross which is worn beneath the cappa magna.[3]

During times of mourning and on penitential days cardinals wear a cassock, sash, and cappa magna of purple. On Good Friday the cappa magna is of purple serge.

The less solemn church dress worn in his titular church in Rome and everywhere outside of Rome consists of the choir cassock of scarlet red watered silk for the summer and red broadcloth for the winter, scarlet red watered silk sash with gold tassels, rochet with scarlet lining in the cuffs, scarlet red watered silk mozzetta, scarlet red watered silk skullcap, biretta

[1] Lib. I, Cap. 11.

[2] Cardinals do not use a pompon on their biretta.

[3] In the United States cardinals wear the pectoral cross over the cappa magna.

of scarlet red watered silk in summer and red broadcloth in winter, scarlet red stockings and either red morocco leather shoes with gold buckles or black patent-leather shoes with red heels and gold buckles, the cardinalitial ring with a sapphire. The pectoral cross is worn over the mozzetta and suspended from the neck on a gold cord with a slide and a gold tassel hanging over the back. In Rome, outside his titular church a cardinal wears the mantelletta under his mozzetta out of respect for the Holy Father.

During times of mourning and on penitential days cardinals wear a cassock, sash, mantelletta, and mozzetta of purple.

The dress called abito piano consists of a black cassock or simar, made of light material for the summer, trimmed in scarlet; scarlet red watered silk sash with fringes, red skullcap, red biretta, red ferraiolo, red silk stockings, and black patent leather shoes with red heels and gold buckles, the cardinalitial ring with a sapphire. The pectoral cross, suspended on a gold chain, is worn over the cassock or simar.

During times of mourning and penitential times the sash is purple not red. The ferraiolo is purple with red lining and trimmings.

The academic dress consists of a scarlet red watered silk cassock, scarlet red watered silk sash with gold tassels, rochet with scarlet red lining in the cuffs, scarlet red watered silk mozzetta, scarlet red ferraiolo with the hood of the mozzetta over the collar of the ferraiolo, red stockings and red morocco shoes with gold buckles, the cardinalitial ring with sapphire. The pectoral cross is suspended from a gold chain.

BISHOPS

The dress of an archbishop or bishop within his jurisdiction is the church dress and the academic dress. The church dress is of two kinds: solemn and informal.

The solemn church dress consists of the purple rabbi, purple choir cassock, purple sash with tassels, rochet with red lining in cuffs, purple skullcap, purple cappa magna of woolen ma-

terial, purple biretta, purple silk stockings, patent leather shoes with gold buckles, and the episcopal ring. The pectoral cross should not be worn over the cappa magna but under it.

The informal church dress consists of the choir cassock, sash with tassels, mozzetta,[4] skullcap, biretta, silk stockings all purple, the rochet with red lining in the cuffs, and patent leather shoes with gold buckles. The episcopal ring and the pectoral cross, pontifical one if possible, are worn over the mozzetta.

The academic dress consists of the purple choir cassock, purple sash with tassels, rochet with red lining in the cuffs, purple mozzetta and purple ferraiolo with the hood of the mozzetta placed over the collar of the ferraiolo, purple skullcap and biretta, purple silk stockings, and patent leather shoes with gold buckles. The pectoral cross, the episcopal, or everyday cross is suspended from a gold chain.

Mourning

During the vacancy of the Holy See, times of mourning, and penitential days these prelates wear a black choir cassock with purple trimmings, a black silk sash, black mozzetta with purple lining and trimmings. The lining of the cuffs of the rochet is purple. The skullcap and the biretta are purple. The ordinary presiding at a solemn Requiem Mass may be vested in cope and miter, in cappa magna, or in rochet and mozzetta.

In Presence of a Cardinal

Presuming that the archbishop or the bishop is not a cardinal, then in the presence of a cardinal, the church dress of an archbishop or bishop consists of the purple choir cassock, purple sash with tassels, rochet with red lining in the cuffs, the purple mantelletta and purple mozzetta, purple skullcap, purple silk stockings, patent leather shoes with gold buckles, the episcopal ring, and pontifical pectoral cross.

[4] Archbishop wears his mozzetta throughout his province; bishop wears it only in his diocese.

If the cardinal is a legate a latere, the archbishop or the bishop will dress as mentioned above but will *not* wear the mozzetta.

Outside of Jurisdiction

An archbishop or bishop outside of the territory of their jurisdiction will *not* wear the mozzetta *or* the cappa magna.

The church dress will consist of the purple choir cassock, purple sash with tassels, rochet with red lining in the cuffs, purple mantelletta, purple skullcap, purple biretta, purple silk stockings, and patent leather shoes with gold buckles. The episcopal ring and the pectoral cross are suspended from a green cord with tassel or the gold chain.

Everywhere

An archbishop or bishop may wear the informal court dress known as abito piano independently of his jurisdiction.

This dress consists of the black cassock or simar trimmed in amaranth red, purple sash with fringes of the same color, purple skullcap, purple silk stockings, patent leather shoes with gold buckles. The episcopal ring is worn, and the pectoral cross is suspended from its gold chain. The ferraiolo is worn, but if the weather is cold the winter cloak of purple broadcloth is substituted and fastened in front with a silver clasp. The archbishop's cloak will have a border of gold braid around the bottom of the cape.

Mourning

During the vacancy of the Holy See, penitential days, and times of mourning the abito piano of these prelates will consist of a cassock or simar of black with purple lining and trimmings; the sash and ferraiolo will be entirely black; the skullcap, stockings, and biretta will be purple.

ABBOTS

An abbot nullius uses the prelatical dress, the rochet, mozzetta, or the mantelletta. The pectoral cross, ring with gem, and purple skullcap may be worn outside his territory.[5]

[5] Canon 325.

An abbot nullius, even though not a consecrated bishop, may use the pontifical insignia, miter and crosier, throne and canopy in the territory of his jurisdiction and celebrate the liturgical functions according to the pontifical rite. The pectoral cross with gem and purple skullcap may also be worn by him outside his territory. The same privileges are granted to an abbot *de regimine,* except the use of the purple skullcap.[6]

An abbot celebrating a pontifical Mass does not use the seventh candle.

According to the Code of Canon Law[7] the pontifical privileges of the abbots de regimine grants them the privilege to pontificate wherever they have jurisdiction, and as often as they desire.

Titular abbots are still governed by the decrees of Pope Alexander VII,[8] as the Code does not mention their privileges.

An abbot vesting for Mass puts on the pectoral cross before the stole, which he does not cross over the breast. He puts on the maniple after the Confiteor at the *Indulgentiam.*[9]

At the end of the Mass he gives the blessing with the triple Sign of the Cross, even in private Mass.[10]

The throne of an abbot has only two steps, and the drapery and canopy should not be of costly material. In the presence of the ordinary the abbot's throne is erected on the Epistle side while the throne of the ordinary with three steps is erected on the Gospel side.

PROTONOTARIES APOSTOLIC AD INSTAR

Protonotaries apostolic ad instar[11] are the only grade of protonotaries apostolic represented in this country.

The church dress of these prelates consists of the purple silk rabbi, purple choir cassock, wool or silk according to the season

[6] Canon 625.
[7] Canons 325, 625.
[8] SRC 1131.
[9] *Missale Romanum,* Ritus Servandus, Tit. I, No. 4.
[10] *Ibid.,* Tit. XII, No. 8.
[11] Const., *Inter multiplices,* Nos. 42–58.

of the year,[12] with a train which is never unfastened, plain purple silk sash with tassels, rochet with red lining in cuffs, purple mantelletta, black skullcap trimmed in red, black biretta with red pompon, purple silk stockings, patent leather shoes with gold buckles.

The plain dress (*piano*) used during solemn audiences, either ecclesiastical or civil, consists of a purple silk rabbi, black cassock with trimmings, buttons and buttonholes of red, purple sash of plain silk fringes, and the purple ferraiolo.

The academic dress consists of a purple silk rabbi, purple choir cassock, purple sash of plain silk with tassels, rochet with red lining in the cuffs, purple mantelletta, black skullcap trimmed in red, purple silk stockings, patent leather shoes with gold buckles.

If these prelates are entitled to wear a ring the indult must be followed.

Mourning

Only during the vacancy of the Holy See do these prelates wear a dress of mourning, which consists of a woolen choir cassock, rabbi, sash, mantelletta all of black color, and a simple rochet without lace. The biretta and skullcap remain unchanged.[13]

Pontificals

Outside of Rome and with the permission of the ordinary, or the superior of the church, if the church is exempt, protonotaries apostolic ad instar may celebrate pontifical Mass on days and occasions determined by the ordinary. They are never permitted to pontificate at Requiem Mass.[14]

These prelates are not allowed to use the faldstool or the gremial. They sit with the other ministers on the bench, which is covered with a cloth of the liturgical color of the day. Their stockings and sandals are silk adorned only with a braid of yellow silk, their gloves are of silk with no other decoration.

[12] Apost. Const., *Ad incrementum decoris*, No. VII.
[13] *Ibid.*
[14] Const., *Inter multiplices*, No. 47.

They use the canon and bugia, but they do not use the bugia in the presence of the ordinary or of higher prelates. They use the ewer and water basin with the towel and shallow platter.

Only outside of the cathedral church may they have, besides a deacon and a subdeacon, an assistant priest in cope, provided the ordinary is not present, or a prelate superior to the ordinary.

They use only the simple miter of white silk damask with no decorations. The fringes of the fanons will be red. They wear the miter when going from the altar to the bench, returning to the altar, while sitting, washing their hands, being incensed, and giving the blessing. They stand without their miter on when a higher prelate is standing or walking.

When officiating pontifically, they never let down the train of their cassock.

They will wear a plain pectoral cross of gold without gems[15] suspended from a silk cord of amaranth red color, with a tassel of the same material hanging in back. The stole should not be crossed when vesting for pontifical Mass because of the pectoral cross.

They will read or sing all parts of the Mass at the altar, not at the bench.

They wash their hands only once at the Lavabo.

They do not say *Pax Vobis*. They sing the ordinary blessing of a priest, which they impart with a single Sign of the Cross. If they pontificate in the presence of the ordinary or a superior prelate they do not give the blessing. (The blessing is given by the ordinary or the superior prelate.)

Outside of Rome, with the permission of the ordinary, or the superior of an exempt church, they may celebrate pontifical vespers, by sitting on the bench, and they do not give the blessing at the end.

They may also use their pontificals when giving solemn Benediction of the most Blessed Sacrament, never giving the

[15] They wear the pectoral cross over the mantelletta only before and after the pontifical Mass.

triple blessing, also at solemn processions and solemn funerals, if they are to give one of the five absolutions specified in the *Roman Pontifical.*

In Rome or outside of Rome with *special* permission of the ordinary if they are to celebrate a low Mass with a certain degree of solemnity, and they are vested in the prelatical dress, they may make their preparation and thanksgiving before the altar, on a prie-dieu ornamented only with cushions. They may vest at the altar (having however no pectoral cross or ring) and be assisted by a cleric in sacred orders, and also have two inferior ministers. They make use of the canon, bugia, ewer, water basin, and shallow platter for wiping the hands, but they must not wash their hands at the versicle of the Communion.

In other low Masses they do not differ from ordinary priest, unless they use the bugia.

At a *Missa Cantata* not pontifically celebrated, they have the right to use the canon, the ewer, and water basin with towel and shallow platter, unless the statutes or the custom of the local church forbids the use of them.

In choir they should be incensed with two swings of the censer. They do not genuflect before the cross of the altar and the bishop, but make a simple bow.

Precedence

Protonotaries apostolic ad instar rank before all clerics, priests, canons, dignitaries of chapters, and superiors of religious orders who have not the privilege of the pontifical. But they rank after the vicar-general of the diocese, abbots, and the chapter of the cathedral.

DOMESTIC PRELATES

Domestic prelates have three official costumes, namely, "church dress," abito piano, and the "academic dress."

Their church dress consists of the purple rabbi, purple choir cassock,[16] purple sash of plain silk with tassels of the same

[16] Silk or wool according to the season of the year. Apost. Const., *Ad incrementum decoris,* No. VII.

color, rochet with red lining in the cuffs, purple mantelletta, black skullcap trimmed in amaranth red, black biretta with a purple pompon, purple stockings, and patent leather shoes with gold buckles.

The abito piano (plain) consists of the purple rabbi, black cassock with buttons, buttonholes, and trimmings of amaranth red, purple sash of plain silk with purple fringes, purple stockings, a black biretta with purple pompon, and a ferraiolo of purple silk.

The academic dress consists of the purple rabbi, purple choir cassock, purple sash with tassels, rochet with red lining in cuffs, purple mantelletta, black skullcap trimmed in amaranth red, purple stockings, and patent leather shoes with gold buckles.

If the domestic prelate is entitled to wear a ring he may do so but the indult is to be followed.

Only during the vacancy of the Holy See do domestic prelates wear mourning costumes which consist of a woolen choir cassock, rabbi, sash, mantelletta all of black color, and a simple rochet without lace. Their biretta and skullcap remain unchanged.[17]

Domestic prelates may use the bugia (but not the canon or any other pontifical ornament) at sung Masses or at low Masses, if they are to be celebrated with any solemnity, also at vespers and at other solemn functions. They must never let down the train of their choir cassock, and they may not put on the sacred vestments at the altar.[18]

PRELATES DI MANTELLONE

Prelates di mantellone[19] have two costumes, namely, "church dress" and abito piano.

The church dress consists of the purple cassock without a train, purple sash with tassels, purple mantellone, black skullcap, and the black biretta with purple pompon. Outside of

[17] *Ibid.*

[18] Const., *Inter multiplices*, Nos. 78–79.

[19] Chamberlains and chaplains of the Holy Father.

Rome their stockings are purple, in Rome they are black. Their shoes are patent leather with gold buckles. Prelates di mantellone do *not* wear the rochet.

The *abito piano* consists of a black cassock with buttons, buttonholes, and trimmings in purple, and a black skullcap. The stockings and gloves are of purple silk outside of Rome, but black in Rome. Shoes are patent leather with gold buckles. The ferraiolo is black silk.

When assisting in choir at a liturgical function prelates di mantellone may wear the surplice instead of the mantellone.

If these prelates are at the Vatican and perform functions on solemn occasions or are sent as a special messenger of the Holy Father they wear the *red crocia*.

DOCTORS

The title of *doctor* is given by universities which have received from the Holy See the privilege of conferring academic degrees.

The titles of doctor granted to priests are: Doctor of Philosophy, Ph.D.; Doctor of Theology, D.D. or S.T.D.; Doctor of Canon Law, J.C.D.; Doctor of both Laws, J.U.D.; Doctor of Sacred Scripture, S.S.D.; Doctor of Music, Mus.D.

The principal insignia of a doctor's dignity is the doctoral biretta which is a four-horned biretta. He may wear this biretta when teaching, but not in sacred functions.[20] The doctoral biretta will vary in color according to the university granting it.

Doctors may wear the doctoral ring which is worn on the ring finger. They may wear the ring at all times and everywhere, except when saying Mass or performing other sacred functions.

SIMAR

In the house prelates wear the simar with a sash having fringes. Those prelates entitled to the pectoral cross wear it over the simar, suspended from a gold chain.

Prelates also wear the simar with the ferraiolo when attend-

[20] SRC 2877 ad 1; 3873 ad 5.

ing lectures or giving lectures, at receptions, banquets, dinners, school entertainments, concerts, etc.

The simar should not be used in place of the cassock for Mass, or for the administration of a sacrament or a sacramental which requires the use of the surplice and stole.

Pope

The simar of the pope is made of white silk or broadcloth according to the season of the year. The trimmings are white, and the sash is of white watered silk with gold fringes.

Cardinals

The simar of cardinals is of black woolen material with trimmings of scarlet red. The sash is scarlet red watered silk with fringes. During penitential seasons and times of mourning their simar is trimmed with purple.

Bishops

Archbishops, bishops, and domestic prelates wear a simar of black woolen material with trimmings of amaranth red. The sash is of plain purple silk with fringes. During penitential seasons and times of mourning archbishops and bishops use a simar trimmed with purple. The sash will be plain black silk with fringes. Only during the vacancy of the Holy See do domestic prelates wear the black simar with trimmings of purple. The sash is of plain black silk with fringes.

Prelates di mantellone at all times wear a black woolen simar with trimmings of purple — the sash is of purple silk with fringes.

Nowadays many of the prelates of religious orders wear a black simar trimmed with the distinctive color of their religious habit. The sash will be the color of their religious habit unless a particular law of the order states otherwise.

Vicars-general, diocesan administrators, irremovable pastors, and rectors of seminaries may wear a black woolen simar with black trimmings. If the above mentioned are prelates then they

should wear the simar corresponding to their rank. The sash will be of plain black silk with black fringes.

FUNERALS

"It is appointed for man once to die."[21] Ecclesiastics no matter what their dignity are no exception to this decree. It is the law of the Church that a deceased ecclesiastic should be laid out in vestments of his order.[22]

After the ecclesiastic has departed and his body has been properly embalmed, he is dressed in his vestments. The Mass vestment used on the body of a deceased priest or prelate should be of violet color.[23] When the body is removed to the church the head of the deceased is placed towards the altar.

In the room where the prelate's body is laid out a crucifix between two lighted candles is placed on a credence table with a black stole and a black cape, holy water, censer, and incense boat.

Cardinals

If a cardinal dies in Rome, his body is laid out in his choir dress. If a cardinal, who is a residential bishop, dies outside Rome he is laid out as a bishop.

Archbishop or Bishop

An archbishop or a bishop is laid out in the black choir cassock which is trimmed in purple. The black choir cassock of a cardinal is trimmed in scarlet. The train is not unfastened. The sash for an archbishop or a bishop is black which is put on over the cassock, and purple for cardinals. The rochet has purple lining in the cuffs, scarlet for cardinals. The stockings and sandals are purple. He is garbed with the amice, alb, cincture, pectoral cross without relics, stole, tunic, dalmatic, maniple, and chasuble, gloves over which the episcopal ring is placed. A crucifix is placed in his hands which are resting on his breast. The

[21] Heb. 9:27.
[22] *Rit. Rom.*, Tit. VI, Cap. 1, Nos. 12–16.
[23] *Ibid.*, No. 13.

skullcap, purple or red, is placed on his head, and then the simple miter of white silk.

At the foot of the coffin is placed the pontifical hat, red for cardinals and green for an archbishop or bishop. After the burial the pontifical hat is suspended from the ceiling over the tomb.

In the case of a metropolitan or if the prelate was entitled to wear the pallium,[24] the pallium is placed over his shoulders — if he is laid out within the limits of his jurisdiction — otherwise it is placed under his head. If the archbishop had more than one pallium they are placed under his head.

The coffin should be lined in violet. On the cover is placed a metallic plate on which is engraved the name and coat of arms of the prelate and the date of his death.

Prelates inferior to bishops are laid out in their purple cassock and violet Mass vestments. If the deceased prelates had the privilege of the pontificals, e.g., protonotaries apostolic, they may be vested in the pontificals, but the miter is not used; the black biretta with a red or purple pompon is used instead.

Priests are laid out in a black cassock and the violet Mass vestments with a black biretta.

[24] Canon 275.

DOCUMENTS

Brief of Pius IX – Purple Skullcap, June 17, 1867

Ad perpetuam rei memoriam.

Ecclesiarum omnium curam et sollicitudinem ex supremo Apostolatus officio divina Providentia commisso gerentes, maximo quidem solatio perfundimur, cum ad sacrum episcopalem ordinem oculos Nostros mentemque convertimus.

Sacri enim per orbem Antistites, pastoralis muneris Nostri consortes in tanta temporum difficultate, atque in tot malorum procellis, quibus Ecclesia iactatur, omnem adhibent alacritatem ac studium in custodiendo vigilias noctis super gregem suum, in Ecclesiae iuribus adserendis, atque in christiana sibi concredita plebe divinae Legis praeceptionibus erudienda, ut hoc scilicet instructa munimine, facilius a malo declinet atque ambulet in viis Domini.

Ipsi propterea nullum discrimen detrectantes, opponunt murum pro domo Israel, interque ipsos, non pauci, persecutionem passi propter iustitiam, illustria suae fidei et fortitudine exempla ediderunt.

Quo autem obsequio, quo devotionis studio iidem Venerabiles Fratres prosequantur beatissimi Petri Cathedram, in qua intregra est christianae religionis ac perfecta soliditas, et ad quam, propter potiorem principalitatem necesse est omnem convenire ecclesiam, innumerae amoris ac pietatis significationes, etiam typis consignatae et nunquam intermissae, pro ipsius incolumitate et exaltatione in suis dioecesibus preces, excitatique fideles ad rerum angustias quibus premimur, data stipe, recreandas, denique singularis eorum in Urbe Nostra frequentia luculentissime testantur.

Quare, in communi omnium ordinum laetitia ob saecularem memoriam martyrii sanctorum Apostolorum Petri et Pauli solemniter celebrandam, et ob nonullos Ecclesiae heroes sanctorum coelitum fastis adscribendos, gratum Nobis est eosdem Venerabiles Fratres, in pastorali Nostro exercendo munere socios atque adiutores, debito exornare laudis praeconio, eisdemque, per aliquam honoris adiectionem, propensi animi Nostri, ad dilectionis exhibere testimonium.

Itaque, auctoritate Nostra Apostolica, harum litterarum vi, omnibus et singulis Catholicae Ecclesiae Patriarchis, Archiepiscopis et Episcopis, tam praesentibus quam futuris, concedimus atque indulgemus ut ipsi in posterum, a primis tamen vesperis proxime futuri festi Sanctorum Apostolorum Petri et Pauli, pileolo violacei coloris uti libere ac licite possint et valeant.

Non obstantibus constitutionibus et sanctionibus apostolicis,

ceterisque quamvis speciali et individua mentione ac derogatione dignis in contrarium facientibus quibuscumque.

Datum Romae, apud Sanctum Petrum, sub annulo Piscatoris, die XVII Iunii MDCCCLXVII, Pontificatus Nostri anno vicesimo secundo.

N. Card. Paracciani–Clareli

Decretum Concilii Plenarii Baltimorensis Tertii

No. 77 — Ecclesia praescribit oportere clericum vestes proprio suo statui congruentes semper deferre. Decentia namque habitus externi ostendat oportet internam morum honestatem. Praeterea habitus clericorum peculiaris gerentibus non solum reverentiam celsae status dignitati debitam conciliat, sed ipsismet perpetuo status sanctitatem in mentem revocat et a plurimis quae minus clericum decent, arcet et avocat. Volumus itaque et praecipimus, ut omnes Ecclesiae legem servent, domique agentes vel in templo veste talari, quae clerico propria est, semper utantur. Cum foras prodeunt muneris vel animi recreandi causa vel in itinere, breviori quadam veste indui licet, quae tamen nigri coloris sit et ad genua producatur, ita ut a laicis distingui possint. Elegantiores vestium formas et mundanas quae novae in dies inveniuntur respuant. (Conc. Plen. Balt. II, No. 148.) Stricto praecepto sacerdotibus nostris injungimus, ut tam domi quam foris, sive in propria diocesi degant sive extra eam, collare quod romanum vocatur gerant. Et quia ratio legis ecclesiasticae de vestitu clericorum non minus valet de regularibus quam saecularibus, sacerdotes quoque regulares tenentur lege utendi vel collari romano vel vestitu idoneo ad distinguendum clericos a laicis, quotiescumque seposito habitu sui ordinis proprio foras prodeunt.

Acta et Decreta Concilii Plenarii Baltimorensis Tertii, Caput VIII.

Purple Biretta — Brief of Leo XIII

Leo PP. XIII

Ad perpetuam rei memoriam

Praeclaro divinae gratiae munere effectum est, ut sacerdotalis Nostrae consecrationis diem quinquagesimo anno redeuntem, frequenti Episcoporum Venerabilium Fratrum Nostrorum corona septi, innumero fidelium coetu stipati, quin et universo christiano orbe gestiente, celebrare potuerimus. Cui tantae celebritati fastigium impositum est maioribus coelitum honoribus, quos, divino Spiritu adspirante, suprema auctoritate Nostra nonnullis eximiae sanctitatis viris solemni ritu attribuimus. Quae quidem omnia non uno Nobis nomine grata et periucunda fuerunt. Prima enim in spem adducimur fore ut fidelium precibus ac novensilium sanctorum intercessione propitiatus Deus, tot tantisque, quibus humana premitur

societas, malis opportuna afferat remedia, optatamque mundo pacem ac tranquilitatem largiatur. Deinde vero ex eo laetamur quod innumerabiles observantiae et obsequii significationes, quibus Nos toto orbe fideles unanimi consensione prosecuti sunt tum ostendunt et antiquam pietatem et Apostolicae Sedis amorem christianis pectoribus alte manere defixum, tum in summa Venerabilium Fratrum sacrorum Antistitum laudem cedunt, quorum opera ac virtute in populis sibi commendatis et concreditis in tanta temporum perversitate ita viget ac floret catholicae religionis cultus et huic Sedi ac Romano Pontifici sunt animi addicti atque coniuncti.

Nos, ne fausti huius eventus memoria intercidat, atque ut publicum aliquod benevolentiae Nostrae testimonium Venerabilibus Fratribus exhibeamus, externo honoris insigni universos terrarum orbis Antistites exornandos censuimus.

Quare, hisce litteris, Apostolica auctoritate Nostra, perpetuum in modum concedimus ut universi Patriarchae, Archiepiscopi et Episcopi birreto violacei coloris, hoc futurisque temporibus, uti libere et licite possint et valeant. Hoc ita illis proprium volumus, ut alius qui episcopali dignitate non sit insignitus, ejusmodi ornamento nullatenus potiri queat.

Non obstantibus constitutionibus et sanctionibus apostolicis ceterisque omnibus, licet speciali et individua mentione ac derogatione dignis, in contrarium facientibus quibuscumque.

Datum Romae, apud Sanctum Petrum, sub annulo Piscatoris, die III Februarii MDCCCLXXXVIII Pontificatus Nostri anno decimo.

M. Card. Ledochowski

Motu Proprio
SS.D.N. Pii Papae X
De Protonotariis Apostolicis, Praelatis Urbani, Et Aliis Nonnullis Privilegiis Praelatorum Propriis Fruuntur

Pius PP. X

Inter multiplices curas, quibus ob officium Nostrum apostolicum premimur, illa etiam imponitur, ut venerabilium Fratrum Nostrorum, qui episcipali charactere praefulgent, pontificales praerogativas, uti par est, tueamur. Ipsi enim Apostolorum sunt Successores; de iis loquitur Cyprianus (Ep. 69, n. 8) dicens, *Episcopum in Ecclesia esse et Ecclesiam in Episcopo;* nec ulla adunatur Ecclesia sine Episcopo suo, imo vero Spiritus ipse Sanctus *posuit Episcopos regere Ecclesiam Dei* (Act., XX, 38). Quapropter, *Presbyteris superiores esse Episcopos,* iure definivit Tridentinum Concilium (Sess. XXIII, c. 7). Et licet Nos, non tantum honoris, sed etiam iurisdictionis principatum supra ceteros Episcopos, ex Christi dispositione, tamquam Petro Successores, geramus, nihilominus Fratres Nostri sunt

Episcopi, et sacra Ordinatione pares. Nostrum ergo est, illorum excelsae dignitati sedulo prospicere, eamque pro viribus coram christiano populo extollere.

Ex quo praesertim Pontificalium usus per Decessores Nostros Romanos Pontifices aliquibus Praelatis, episcopali charactere non insignitis, concessus est, id saepe accidit, ut, vel malo hominum ingenio, vel prava aut lata nimis interpretatione, ecclesiastica disciplina haud leve detrimentum ceperit, et episcopalis dignitas non parum iniuriae.

Quum vero de huiusmodi abusibus ad hanc Apostolicam Sedem Episcoporum querelae delatae sunt, non abnuerunt Praedecessores Nostri iustis eorum postulationibus satisfacere, sive Apostolicis Litteris, sive Sacrae Rituum Congregationis Decretis, pluries ad rem editis. In id maxime intenderunt Benedictus XIV, per Epist. S. Rituum Congregationis, d.d. XXXI Martii MDCCXLIV, *Sanctissimus Dominus noster,* iterumque idem Benedictus, d. XVII Februarii MDCCLII, *In throno iustitiae;* Pius VII, d. XIII Decembris MDCCCXVIII, *Cum innumeri,* et rursum idem Pius, d. IV Iulii MDCCCXXIII, *Decet Romanos Pontifices,* et Pius IX d. XXIX Augusti MDCCCLXXII, *Apostolicae Sedis officium.* E. Sacra Rituum Congregatione memoranda in primis Decreta quae sequuntur: de Praelatis Episcopo inferioribus, datum die XXVII mensis Septembris MDCLIX, et ab Alexandro VII confirmatum; dein· Decreta diei XXII Aprilis MDCLXXXIV de Canonicis Panormitanis; diei XXIX Ianuarii MDCCLII de Canonicis Urbinatibus; diei XXVII Aprilis MDCCCXVIII, de Protonotariis Titularibus, a Pio Papae VII approbatum; ac diei XXVII Augusti MDCCCXXII, de Canonicis Barensibus.

Hisce tamen vel neglectis, vel ambitioso conatu, facili aufugio, amplificatis, hac nostra aetate saepe videre est Praelatos, immoderato insignium, et praerogativarum usu, praesertim circa Pontificalia, viliores reddere dignitatem et honorem eorum, qui sunt revera Pontifices.

Quamobrem, ne antiquiora posthabeantur sapienter a Praedecessoribus Nostris edita documenta, quin imo, ut iis novum robur et efficacia adiiciatur, atque insuper praesentis aevi indoli mos iuste geratur, sublatis omnibus consuetudinibus in contrarium, nec non amplioribus privilegiis, praerogativis, exemptionibus, indultis, concessionibus, a quibusvis personis, etiam speciali vel specialissima mentione dignis, nominatim, collective, quovis titulo et iure, acquisitis, assertis, aut praetensis, etiam Praedecessorum Nostrorum et Apostolicae Sedis Constitutionibus, Decretis aut Rescriptis confirmatis, ac de quibus, ad hoc, ut infirmentur, necesse sit peculiariter mentionem fieri, exquisito voto aliquot virorum in canonico iure et liturgica scientia peritorum, reque mature perpensa, motu proprio, certa scientia ac de Apostolicae potestatis plenitudine, declaramus, constituimus, praecipimus, ut in posterum, Praelati

Episcopis inferiores aliique de quibus infra, qua tales, non alia insignia, privilegia, praerogativas audeant sibi vindicare, nisi quae hoc in Nostro Documento, Motu proprio dato, continentur, eademque ratione ac forma, qua hic subiiciuntur.

A. DE PROTONOTARIIS APOSTOLICIS

1. Quatuor horum habeantur ordines: I. Protonotarii Apostolici de numero Participantium, septem qui Collegium privative constituunt; II. Protonotarii Apostolici Supranumerarii; III. Protonotarii Apostolici ad instar Participantium; IV. Protonotarii Apostolici Titulates, seu honorarii (extra Urbem).

I. Protonotarii Apostolici de numero Participantium

2. Privilegia, iura, praerogativas et exemptiones quibus, ex Summorum Pontificum indulgentia, iamdudum gaudet Collegium Protonotariorum Apostolicorum de numero Participantium, in propriis Statutis nuperrime ab ipsomet Collegio iure reformatis inserta, libenter confirmamus, prout determinata inveniuntur in Apostolicis Documentis inibi citatis, ac praesertim in Constitutione *Quamvis peculiaris* Pii Pp. IX, diei IX mensis Febr. MDCCCLIII, paucis exceptis, quae, ut infra, moderanda statuimus:

3. Protonotarii Apostolici de numero Participantium habitu praelatitio rite utuntur, et alio, quem vocant *pianum,* atque insignibus prout infra, numeris 16, 17, 18, describuntur.

4. Habitu quotidiano incedentes, caligas, collare et pileum, ut ibidem n. 17, gestare poterunt, ac insuper annulum gemmatum, quo semper iure utuntur, etiam in privatis Missis aliisque sacris functionibus.

5. Quod vero, circa usum Pontificalium insignium, Xystus V in sua Constitutione *Laudabilis Sedis Apostolicae sollicitudo,* diei VI mensis Februarii MDLXXXVI, Protonotariis Participantibus concessit: "Mitra et quibuscumque aliis Pontificalibus insignibus, etiam in Cathedralibus Ecclesiis, de illorum tamen Praesulum, si praesentes sint, si vero absentes, absque illorum consensu, etiam illis irrequistis, extra Curiam uti", in obsequium praestantissimae Episcoporum dignitatis, temperandum censuimus, ut pro Pontificalibus, extra Urbem tantum agendis, iuxta S.R.C. declarationem quoad Episcopos extraneos vel Titulares, diei IV mensis Decembris MCMIII ab Ordinario loci veniam semper exquirere teneantur, ac insuper consensum Praelati Ecclesiae exemptae, si in ea sit celebrandum.

6. In Pontificalibus peragendis, semper eis inhibetur usus throni, pastoralis baculi et cappae; item septimi candelabri super altari, et plurium Diaconorum assistentia; Faldistorio tantum utentur, apud quod sacras vestes assumere valeant. Pro concessis enim in citata Xysti V Constitutione "quibuscumque aliis pontificalibus

insignibus", non esse sane intelligenda declaramus ea, quae ipsis Episcopis extra Diocesim sunt interdicta. Loco *Dominus vobiscum* numquam dicent *Pax vobis;* trinam benedictionem impertientur numquam, nec versus illi praemittent *Sit nomen Domini* et *Adiutorium,* sed in Missis tantum pontificalibus. Mitra cooperti, cantabunt formulam *Benedicat vos,* de more populo benedicentes: a qua Benedictione abstinebunt, assistente Episcopo loci Ordinario, aut alio Praesule, qui ipso Episcopo sit maior, ad quem pertinet eam impertiri.

7. Ad Ecclesiam accedentes, Pontificalia celebraturi, ab eaque recedentes, habitu praelatitio induti supra mantelletum Crucem gestare possunt pectoralem, a qua alias abstinebunt; et nisi privatim per aliam portam ingrediantur, ad fores Ecclesiae non excipientur ut Ordinarius loci, sed a Caeremoniario ac duobus clericis, non tamen Canonicis seu Dignitatibus; seipsos tantum Aqua lustrali signabunt, tacto aspersorio illis porrecto, et per Ecclesiam procedentes populo numquam benedicent.

8. Crux pectoralis, a Protonotariis Participantibus in pontificalibus functionibus adhibenda, aurea erit, cum unica gemma pendens a funiculo serico *rubini* coloris commixto cum auro, et simili flocculo retro ornato.

9. Mitra in ipsorum Pontificalibus erit ex tela aurea (nunquam tamen pretiosa) quae cum simplici alternari possit, iuxta *Caeremoniale Episcoporum* (I, XVII, nn. 2 et 3); nec alia Mitra nisi simplici diebus poenitentialibus et in exsequiis eis uti licebit. Pileolo nigri coloris sub Mitra dumtaxat uti poterunt.

10. Romae et extra, si ad Missam lectam cum aliqua solemnitate celebrandam accedant, habitu praelatitio induti, praeparationem et gratiarum actionem persolvere poterunt ante Altare, in genuflexorio pulvinaribus tantum instructo, vestes sacrae ab Altari assumere, aliquem, clericum *in Sacris* assistentem habere, ac duos inferiores ministros. Fas erit praeterea Canonem et Palmatoriam, Urceum et Pelvis cum Manutergio in lance adhibere. In aliis Missis lectis, a simplici Sacerdote non different, nisi in usu Palmatoriae. In Missis autem cum cantu, sed non pontificalibus, uti poterunt etiam Canone et Urceo cum Pelvi et lance ad manutergium.

11. Testimonium autem exhibere cupientes propensae voluntatis Nostrae in perinsignem nunc caetum, qui inter cetera Praelatorum Collegia primus dicitur et est in Romana Curia, Protonotariis Participantibus, qui a locorum Ordinariis sunt exempti, et ipsis Abbatibus praecedunt, facultatem facimus declarandi omnibus, qui Missae ipsorum interierunt, ubivis celebrandae, sive in oratoriis privatis, sive in altari portatili, per eiusdem Missae auditionem diei festi praecepto rite planeque satisfieri.

12. Protonotarius Apostolicus de numero Participantium, qui ante decimum annum ab adepto Protonotariatu Collegium deseruerit, aut qui a decimo saltem discesserit, et per quinque alios,

iuxta Xysti V Constitutionem, iisdem privilegiis gavisus fuerit, inter Protonotarios *ad instar* eo ipso erit descriptus.

II. Protonotarii Apostolici Supranumerarii

13. Ad hunc Protonotariorum ordinem nemo tamquam privatus aggregabitur, sed iis tantum aditus fiet, qui Canonicatu potiuntur in tribus Capitulis Urbis Patriarchalium, id est Lateranensis Ecclesiae, Vaticannae ac Liberianae; itemque iis qui Dignitate aut Canonicatu potiuntur in Capitulis aliarum quarumdam extra Urbem ecclesiarum, quibus privilegia Protonotariorum *de numero* Apostolica Sedes concesserit, ubique fruenda. Qui enim aut in propria tantum ecclesia vel dioecesi titulo Protonotarii aucti sunt, aut nonnullis tantum Protonotariorum privilegiis fuerunt honestati, neque Protonotariis aliisve Praelatis Urbanis accensebuntur neque secus habebuntur ac illi de quibus hoc in Nostro Documento, nn. 80 et 81 erit sermo.

14. Canonici omnes, etiam Honorarii, tum Patriarchalium Urbis, tum aliarum Ecclesiarum, de quibus supra, tamquam singuli, insignibus et iuribus Protonotariorum ne fruantur, nec gaudeant nomine et honore Praelatorum, nisi prius a Summo Pontifice inter Praelatos Domesticos per Breve adscripti sint, et alia servaverint quae infra, num. 34, dicuntur. Protonotarius autem *ad instar,* qui Canonicis eius modi accenseatur, eo ipso Privilegia Protonotarii Supranumerarii acquiret.

15. Protonotarii Apostolici Supranumerarii subiecti remanent proprio Ordinario, ad formam Concilii Tridentini (Sess. XXIV, c 11), ac eorum beneficia extra Romanam Curiam vacantia Apostolicae Sedi minime reservantur.

16. Habitum praelatitium gestare valent coloris violacei, in sacris functionibus, idest caligas, collare, talarem vestem cum cauda, numquam tamen explicanda, neque in ipsis Pontificalibus celebrandis: sericam zonam cum duobus flocculis pariter sericis a laeva pendentibus, et palliolum, seu mantelletum supra rocchetum: insuper nigrum biretum, flocculo ornatum coloris *rubini:* pileum item nigrum cum vitta serica, opere reticulato exornata, eiusdem *rubini* coloris, cuius coloris et serici erunt etiam ocelli, globuli, exiguus torulus collum et anteriores extremitates vestis ac mantelleti exornans, eorum subsutum, itemque reflexus (paramani) in manicis (etiam roccheti).

17. Alio autem habitu uti poterunt, Praelatorum proprio, vulgo *piano,* in congregationibus, conventibus, solemnibus audientiis, ecclesiasticis et civilibus, idest caligis et collari violacei coloris, veste talari nigra cum ocellis, globuli, torulo ac subsuto, ut supra, *rubini* coloris, serica zona violacea cum laciniis pariter sericis et violaceis, peramplo pallio talari item serico violaceo, non undulato, absque subsuto aut ornamentis quibusvis alterius coloris, ac pileo nigro

cum chordulis et sericis flocculis *rubini* coloris. Communi habitu incedentes, caligas et collare violacei coloris ac pileum gestare poterunt, ut supra dicitur.

18. Propriis insignibus seu stemmatibus imponere poterunt pileum cum lemniscis ac flocculis duodecim, sex hinc, sex inde pendentibus, eiusdem rubini coloris, sine Cruce vel Mitra.

19. Habitum et insignia in choro Dignitates et Canonici Protonotarii gerent, prout Capitulo ab Apostolica Sede concessa sunt; poterunt nihilominus veste tantum uti violacea praelatitia cum zona sub charolibus insignibus, nisi tamen alia vestis tamquam insigne chorale sit adhibenda. Pro usu roccheti et mantelleti in Choro attendatur, utrum haec sint speciali indulto permissa; alias enim Protonotarius, praelatitio habitu assistens, neque locum inter Canonicos tenebit, neque distributiones lucrabitur, quae sodalibus accrescent.

20. Cappam laneam violaceam, pellibus ermellini hiberno tempore, aestivo autem *rubini* coloris serico ornatam, induent in Cappellis Pontificiis, in quibus locum habebunt post Protonotarios Participantes. Ii vero Canonici Protonotarii, qui Praelati non sunt, seu nomine tantum Protonotariorum, non vero omnibus iuribus gaudent, ut numeris 13 et 14 dictum est, in Cappellis locum non habebunt, neque ultra limites pontificiae concessionis habitu praelatitio et *piano,* de quibus nn. 16 et 17, uti umquam poterunt.

21. Habitu praelatitio induti, clericis quibusvis, Presbyteris, Canonicis, Dignitatibus, etiam collegialiter unitis, atque Praelatis Ordinum Regularium, quibus Pontificalium privilegium non competat, antecedunt, minime vero Vicariis Generalibus vel Capitularibus, Abbatibus et Canonicis Cathedralium collegialiter sumptis. Ad Crucem et ad Episcopum non genuflectent, sed tantum sese inclinabunt; duplici ductu thurificabuntur; item, si sacris vestibus induti functionibus in Choro adsistant.

22. Gaudent indulto Oratorii privati, domi rurique, ab Ordinario loci visitandi atque approbandi, in quo, etiam solemnioribus diebus (exceptis Paschatis, Pentecostes, Assumptionis B.M.V., Sanctorum Apostolorum Petri et Pauli, nec non loci Patroni principalis, Festis) celebrare ipsi Missam poterunt, vel alius Sacerdos, in propriam, consanguineorum, affinium, familiarium et cohabitantium commoditatem, etiam ad praeceptum implendum. Privilegio autem Altaris portatilis omnino carere se sciant.

23. Licet iisdem acta conficere de causis Beatificationis et Canonizationis Servorum Dei, quo tamen privilegio uti non poterunt, si eo loci alter sit e Collegio Protonotariorum Participantium.

24. Rite eliguntur in Conservatores Ordinum Regularium aliorumque piorum Institutorum, in Iudices Synodales, in Commissarios et Iudices Apostolicos etiam pro causis beneficialibus et ecclesiasticis. Item apud ipsos professionem Fidei recte emittunt, qui ex officio ad eam adiguntur. Ut autem iuribus et praerogativis,

hic et num. 23 expressis, frui possint Canonici Protonotarii, in S. Theologia aut in Iure Canonico doctorali laurea insigniti sint oportet.

25. Extra Urbem, et impetrata venia Ordinarii loci, cui erit arbitrium eam tribuendi quoties et pro quibus Solemnitatibus voluerit, atque obtento etiam consensu Praelati Ecclesiae exemptae, in qua forte celebrandum sit, pontificali ritu Missas et Vesperas aliasque sacras functiones peragere poterunt. Quod functiones attinet collegialiter, seu Capitulo praesente, celebrandas, a propriis Constitutionibus, de Ordinarii consensu, provideatur, iuxta Apostolica Documenta.

26. Ad Ecclesiam accedentes, Pontificalia celebraturi, ab eaque recedentes, habitu praelatitio induti, supra mantelletum Crucem gestare possunt pectoralem (a qua alias abstinebunt): et nisi privatim per aliam portam ingrediantur, ad fores Ecclesiae non excipientur ut Ordinarius loci, sed a Caeremoniario et duobus clericis, non tamen a Canonicis seu Dignitatibus: seipsos tantum Aqua lustrali signabunt, tacto aspersorio sibi porrecto, et per Ecclesiam procedentes populo numquam benedicent.

27. Pontificalia agent ad Faldistorium, sed vestes sacras in sacrario assument et deponent, quae in Missis erunt: (*a*) Caligae et sandalia serica cum orae textu ex auro; (*b*) Tunicella et Dalmatica; (*c*) Crux pectoralis sine gemmis, e chordula serica *rubini* ex integro coloris pendens, auro non intertexta, simili flocculo retro ornata; (*d*) Chirothecae sericae, sine ullo opere phrygio, sed tantum orae textu auro distinctae; (*e*) Annulus cum unica gemma; (*f*) Mitra ex serico albo, sine ullo opere phrygio, sed tantum cum orae textu ex auro, et cum laciniis similiter aureis, quae cum simplici ex lino alternari poterit, iuxta *Caeremoniale Episcoporum* (I, XVII, nn. 2 et 3): haec vero simplex, diebus poenitentialibus et in exsequiis una adhibebitur; (*g*) Canon et Palmatoria, a qua abstinendum coram Ordinario seu maiori; (*h*) Urceus et Pelvis cum mantili in lance; (*i*) Gremiale.

28. In Vesperis solemnibus (post quas benedictionem non impertientur) aliisque sacris functionibus pontificaliter celebrandis, Mitra, Cruce pectorali, Annulo utentur, ut supra, Pileolus nigri dumtaxat coloris, nonnisi sub Mitra ab eis poterit adhiberi.

29. In pontificalibus functionibus eisdem semper interdicitur usus throni, pastoralis baculi et cappae; in Missis autem pontificalibus, septimo candelabro super Altari non utentur, nec plurium Diaconorum assistentia; Presbyterum assistentem pluviali indutum habere poterunt, non tamen coram Episcopo Ordinario aut alio Praesule, qui ipso Episcopo sit maior; intra Missam manus lavabunt ad Ps. *Lavabo* tantum. Loco *Dominus vobiscum,* numquam dicent *Pax vobis;* trinam Benedictionem impertientur nunquam, nec versus illi praemittent *Sit nomen Domini* et *Adiutorium,* sed in Missis tantum pontificalibus, Mitra cooperti, cantabunt formulam *Benedicat vos,* de more populo benedicentes; a qua Benedictione abstine-

bunt, assistente Episcopo loci Ordinario aut alio Praesule, qui ipso Episcopo sit maior, cuius erit eam impertiri. Coram iisdem, in pontificalibus celebrantes, Mitra simplici solummodo utantur et dum illi sacra sumunt paramenta, aut solium petunt vel ab eo recedunt, stent sine Mitra.

30. De speciali Commissione Ordinarii, Missam quoque pro defunctis pontificali ritu celebrare poterunt Protonotarii Supranumerarii cum Absolutione in fine, Mitra linea utentes; numquam tamen eandem Absolutionem impertiri illis fas erit, post Missam ab alio celebratam; quod ius uni reservatur Episcopo loci Ordinario.

31. Romae et extra, si ad Missam lectam cum aliqua solemnitate celebrandam accedant, habitu praelatitio induti, praeparationem et gratiarum actionem persolvere poterunt ante Altare in genuflexorio pulvinaribus tantum instructo, vestes sacras ab Altari assumere (non tamen Crucem pectoralem et Annulum), aliquem clericum *in Sacris* assistentem habere, ac duos inferiores ministros; Canonem et Palmatoriam, Urceum et Pelvis cum manutergio in lance adhibere; sed ante S. *Communio* manus ne lavent. In aliis Missis lectis a simplici Sacerdote ne differant nisi in usu Palmatoriae; in Missis autem cum cantu, sed non pontificalibus uti poterunt etiam Canone, Urceo cum Pelvi, ac lance ad manutergium, nisi ex statutis vel consuetudine in propria Ecclesia haec prohibeantur.

32. Canonico Protonotario Apostolico Supranumerario Pontificalia peragere cum ornamentis ac ritu superius enunciatis fas non erit, nisi infra terminos propriae Dioecesis; extra autem, nonnisi ornatu et ritu, prout Protonotariis *ad instar,* ut infra dicetur, concessum est.

33. Cum tamen Canonicos trium Patriachalium Urbis, ob earumdem praestantiam, aequum sit excellere privilegiis, eo vel magis quod in Urbe ob Summi Pontificis praesentiam, Pontificalium privilegium exercere nequeunt, illis permittitur, ut in Ecclesiis totius terrarum orbis, impetrata Ordinariorum venia, ac Praesulum Ecclesiarum exemptarum consensu, Pontificalia agant cum ritu atque ornamentis nn. 27, 28, 29 recensitis Insuper, licet aliquis ex ipsis inter Praelatos nondum fuerit adscriptus, Palmatoria semper, etiam in privatis Missis, uti poterit.

34. Recensita hactenus privilegia illa sunt quibus dumtaxat Protonotarii Apostolici Supranumerarii fruuntur. Verum, cum eadem collective coetui Canonicorum conferantur, Canonici ipsi, tamquam singuli, iis uti nequibunt, nisi Praelati Urbani fuerint nominati, et antea suae ad Canonicatum vel Dignitatem promotionis et auspicatae iam possessionis, atque inter Praelatos aggregationis, ut n. 14 dicitur, testimonium Collegio Protonotariorum Participantium exhibuerint; coram ipsius Collegii Decano, vel per se vel per legitimum procuratorem, Fidei professionem et fidelitatis iusiurandum de more praestiterint, ac de his postea, exhibito docu-

mento, proprium Ordinarium certiorem fecerint. Quibus expletis eorum nomen in sylloge Protonotariorum Apostolicorum recensebitur.

35. Canonici Ecclesiarum extra Urbem, qui ante Nostri huius Documenti Motu proprio editi publicationem, privilegia Protonotariorum, una cum Canonicatu, sunt assequuti, ab expeditione Brevis, de quo supra n. 14, dispensantur; iusiurandum tamen fidelitatis coram Ordinario suo praestabunt infra duos menses.

36. Collegialiter, tamquam Canonici, pontificalibus functionibus, iuxta *Caeremoniale Episcoporum,* sacris vestibus induti adsistentes, non alia Mitra utantur, quam simplici, nec umquam hoc et ceteris fruantur Protonotariorum insignibus et privilegiis extra propriam Ecclesiam, nisi in diplomate concessionis aliter habeatur. Canonicus tamen, qui forte ad ordinem saltem Subdiaconatus non sit promotus, neque in Choro cum aliis Mitra unquam utatur. In functionibus autem praedictis inservientem de Mitra non habebunt, prout in Pontificalibus uni Celebranti competit. Qui in Missa solemni Diaconi, Subdiaconi aut Presbyteri assistentis munus agunt, dum Dignitas, vel Canonicis aut alter Privilegiarius pontificaliter celebrant, Mitra non utentur; quam tamen adhibere poterunt Episcopo solemniter celebrante, ut dictum est de collegialiter adsistentibus, quo in casu, cum ministrant, aut cum Episcopo operantur, maneant detecto capite.

37. Protonotarius Supranumerarius defunctus efferri aut tumulari cum Mitra non poterit, neque haec eius feretro imponi.

38. Ne autem Protonotariorum numerus plus aequo augeatur, prohibemus, ne in posterum in Ecclesiis, de quibus supra, Canonici Honorarii, sive infra, sive extra degant, binas partes excedant eorum, qui Capitulum iure constituunt.

39. Qui secus facere, aliisve, praeter memorata, privilegiis et iuribus uti praesumpserint, si ab Ordinario semel et bis admoniti non paruerint, eo ipso, Protonotariatus titulo, honore, iuribus et privilegiis, tamquam singuli, privatos se noverit.

40. Sciant praeterea, se licet forte plures una simul, non tamquam alicuius Ecclesiae Canonici, sed tamquam Protonotarii conveniant, non idcirco Collegium praelatitium constituere; verum quando una cum Protonotariis de numero Participantium concurrunt, v. gr. in Pontificia Cappella, tunc quasi unum corpus cum ipsis effecti censentur, sine ullo tamen amplissimi Collegii praeiudicio, ac servatis eiusdem Cappellae et Familiae Pontificiae consuetudinibus.

41. Si quis (exceptis Canonicis trium Patriarchalium Urbis) quavis ex causa Dignitatem aut Canonicatum dimittat, cui titulus, honor et praerogativae Protonotarii Apostolici Supranumerarii adnexa sint, ab eiusmodi titulo, honore et praerogativis statim decidet. Qui vero Pontificium Breve inter Praelatos aggregationis obtinuerit, horum tantum privilegiis deinceps perfruetur.

III. Protonotarii Apostolici ad instar

42. Inter Protonotarios Apostolicos ad instar Participantium illi viri ecclesiastici adnumerantur, quibus Apostolica Sedes hunc honorem conferre voluerit, ac praeterea Dignitates et Canonici alicuius Capituli praestantioris, quibus collegialiter titulus et privilegia Protonotariorum, cum addito *ad instar,* ubique utenda, fuerint ab eadem Apostolica Sede collata. Canonici enim, qui aut in propria tantum Ecclesia vel Dioecesi titulo Protonotarii aucti sunt, aut nonnullis tantum Protonotariorum privilegiis fuerunt honestati, neque Protonotariis aliisve Praelatis Urbanis accensebuntur, neque secus habebuntur ac illi, de quibus hoc in Nostro Documento nn. 80 et 81 erit sermo.

43. Qui Protonotarii Apostolici *ad instar,* tamquam singuli, iuribus honorantur, eo ipso sunt Praelati Domus Pontificiae; qui vero ideo sunt Protonotarii quia alicuius Ecclesiae Canonici, Praelatis Domesticis non adnumerantur, nisi per Breve Pontificium, ut n. 14 dictum est. Omnes Protonotarii *ad instar* subiecti remanent, ad iuris tramitem, Ordinario loci.

44. Beneficia illorum, qui Protonotarii *ad instar* titulo et honore gaudent, tamquam Canonici alicuius Capituli, si vacent extra Romanam Curiam, Apostolicae Sedi minime reservantur. Beneficia vero eorum, qui tali titulo et honore fruuntur, tamquam privata persona, non poterunt nisi ab Apostolica Sede conferri.

45. Quod pertinet ad habitum praelatitium, *pianum* et communem, stemmata et choralia insignia, habitum et locum in Pontificia Cappella, omnia observabunt, uti supra dictum est de Protonotariis Supranumerariis, nn. 16, 17, 18, 19, 20.

46. Iisdem iuribus gaudebunt, praecedentiae, privati Oratorii, conficiendi acta Beatificationis et Canonizationis, passivae electionis in Conservatores, ceterisque; item recipiendae Fidei professionis, reverentiae ad Crucem, thurificationis, quibus omnibus fruuntur Protonotarii Supranumerarii, ut supra, nn. 21, 22, 23, 24, ac iisdem sub conditionibus.

47. De venia Ordinarii et Praesulis consensu Ecclesiae exemptae, extra Urbem, Missas, non tamen de Requie, pontificali ritu et ornatu celebrare poterunt, prout supra notatur, ubi de Protonotariis Supranumerariis, nn. 25, 26, 27, 28, 29; verum his legibus: nec Faldistorio nec Gremiali umquam utantur, sed una cum Ministris in scamno, cooperto panno coloris dici, sedeant; caligis et sandalis utantur sericis tantum, cum orae textu item serico flavi coloris ornato, et similiter sericis chirothecis sine alio ornamento; Mitra simplici ex serico damasceno, nullo ornamento, ne in oris quidem distincta, cum rubris laciniis ad vittas. Extra cathedrales Ecclesias tantum, assistentem Presbyterum habere poterunt pluviali indutum, dummodo non assistat Episcopus Ordinarius aut alius Praesul ipso Episcopo maior. Crucem pectoralem auream sine gemmis gerent,

appensam funiculo serico violacei ex integro coloris, auro non intertexto. Omnia, quae in Missa cantanda vel legenda sunt, numquam ad scamnum, sed ad Altare cantabunt et legent. Manus infra Missam lavent tantum ad Ps. *Lavabo*.

48. Poterunt insuper, pariter extra Urbem, de venia Ordinarii, et cum Praesulis Ecclesiae exemptae consensu, Mitra, Cruce pectorali et Annulo ornati, ad scamnum, more Presbyterorum, celebrare Vesperas illius festi, cuius Missam ipsi pontificaliter acturi sint, vel peregerint (absque benedictione in fine). Iisdem ornamentis eodemque ritu uti licebit, de speciali tamen commissione Ordinarii, in Vesperis festi, cuius Missa in pontificalibus ab alio quolibet Praelato celebretur, itemque in benedictione cum Sanctissimo Sacramento solemniter (non tamen trina) impertienda, in Processionibus, et in una ex quinque Absolutionibus in solemnioribus exsequiis, de quibus in Pontificali Romano.

49. Romae Missam lectam, aliqua cum solemnitate celebrantes, si praelatitio habitu sint induti, ea retineant, quae de Protonotariis Supranumerariis, n. 31 constituta sunt; extra Urbem, de speciali tamen commissione Ordinarii, eodem modo se gerent; aliis in Missis et functionibus tamquam Praelati Domestici, ut n. 78, Palmatoriam tantum, si velint, adhibeant.

50. Qui Canonicorum coetui adscriptus, cui hactenus recensita Protonotariorum ad instar privilegia concessa sint, tamquam privata persona iisdem uti velit, prius Breve Pontificium, ut dicitur nn. 14 et 43, de sua inter Praelatos Domesticos aggregatione, servatis servandis, obtineat, simulque suae ad Canonicatum vel Dignitatem promotionis, initaeque possessionis ac inter Praelatos aggregationis testimonium Collegio Protonotariorum Participantium exhibeat. Tum coram ipsius Collegii Decano, vel per se vel per legitimum procuratorem, Fidei professionem ac fidelitatis iurisiurandum, de more, praestet; de his denique, exhibito documento, proprium Ordinarium certiorem faciat. Qui vero tamquam privata persona huiusmodi titulum rite fuerit consecutus, non ante privilegiis eidem titulo adnexis uti poterit, quam legitimum suae nominationis testimonium memorato Collegio exhibuerit, Fidei professionem et fidelitatis iusiurandum, uti supra, ediderit, de hisque omnibus authenticum documentum suo Ordinario attulerit. Haec ubi praestiterint, eorum nomen in sylloge Protonotariorum recensebitur.

51. Qui ante has Litteras, Motu proprio editas, iuribus gaudebant Protonotarii *ad instar*, tamquam alicuius Ecclesiae Canonici, a postulatione Brevis, de quo in superiori numero, dispensantur, quemadmodum et a iureiurando, ut ibidem dicitur, praestando, quod tamen proprio Ordinario infra duos menses dabunt.

52. Habitum et insignia in Choro Dignitates et Canonici Protonotarii gerent, prout Capitulo ab Apostolica Sede concessa sunt; poterunt nihilominus veste tantum uti violacea praelatitia cum zona sub choralibus insignibus, nisi tamen alia vestis, tamquam insigne

chorale sit adhibenda. Pro usu Roccheti et Mantelleti in Choro attendatur, utrum haec sint speciali indulto permissa; alias enim Protonotarius, habitu praelatitio assistens, neque locum inter Canonicos tenebit, neque distributiones acquiret, quae sodalibus accrescent.

53. Collegialiter, tamquam Canonici, pontificalibus functionibus, iuxta Caeremoniale Episcoporum, sacris vestibus induti assistentes, non alia Mitra utentur quam simplici, nec umquam hoc aliisve supra memoratis insignibus et privilegiis extra propriam Ecclesiam, nisi in concessionis diplomate aliter habeatur. Canonicus tamen, qui forte ad ordinem saltem Subdiaconatus non sit promotus, ne in Choro quidem cum aliis Mitra umquam utatur. In functionibus autem praedictis inservientem de Mitra non habebunt, prout in Pontificalibus uni Celebranti competit. Qui in Missa solemni Diaconi, Subdiaconi aut Presbyteri assistentis munus agunt, dum Dignitas, vel Canonicus, aut alter Privilegiarius pontificaliter celebrant, Mitra non utentur; quam tamen adhibere poterunt, Episcopo solemniter celebrante, ut dictum est de collegialiter adsistentibus, quo in casu, cum ministrant, aut cum Episcopo operantur, maneant detecto capite.

54. Protonotarius *ad instar* defunctus efferri aut tumulari cum Mitra non poterit, nec eius feretro ipsa imponi.

55. Ne autem Protonotariorum numerus plus aequo augeatur, prohibemus, ne in posterum in Ecclesiis, de quibus supra, Canonici Honorarii, sive intra, sive extra Dioecesim degant, binas partes excedant eorum, qui Capitulum iure constituunt.

56. Qui secus facere, aliisve, praeter memorata, privilegiis et iuribus uti praesumpserint, si ab Ordinario semel et bis admoniti non paruerint, eo ipso, Protonotariatus titulo, honore, iuribus et privilegiis, tamquam singuli privatos se noverint.

57. Sciant praeterea, se, licet forte plures una simul, non tamquam alicuius Ecclesiae Canonici, sed tamquam Protonotarii, conveniant, non idcirco Collegium Praelatitium constituere; verum, quando una cum Protonotariis de numero Participantium concurrunt, v. gr. in Pontificiis Cappellis, tunc quasi unum corpus cum ipsis censentur, sine ullo tamen amplissimi Collegii praeiudicio, ac servatis eiusdem Cappellae et Familiae Pontificiae consuetudinibus.

58. Si quis, quavis ex causa, Dignitatem aut Canonicatum dimittat, cui titulus honor et praerogativae Protonotariorum *ad instar* adnexa sint, statim ab iisdem titulo, honore et praerogativis decidet. Qui vero Pontificium Breve inter Praelatos aggregationis obtinuerit, horum tantum privilegiis deinceps perfruetur.

IV. Protonotarii Apostolici Titulares seu Honorarii

59. Cum Apostolica Sedes, non sibi uni ius reservaverit Protonotarios Titulares seu Honorarios nominandi, sed Nuntiis Apostolicis, Collegio Protonotariorum Participantium et forte aliis iamdiu illud

delegaverit, antequam de eorum privilegiis ac praerogativis aliquid decernamus, leges seu conditiones renovare placet, quibus rite honesteque ad eiusmodi dignitatem quisque Candidatus valeat evehi, iuxta Pii Pp. VII Praedecessoris Nostri Constitutionem *Cum innumeri,* Idibus Decembris MDCCCXVIII datam.

60. Quoties igitur de Honorario Protonotariatu assequendo postulatio praebeatur, proferantur, ab Ordinario recognita, testimonia, quibus constet indubie: (1) de honesta familiae conditione; (2) de aetate saltem annorum quinque et viginti; (3) de statu clericali ac caelibi; (4) de Laurea doctoris in utroque, aut Canonico tantum iure, vel in S. Theologia, vel in S. Scriptura; (5) de morum honestate et gravitate, ac de bona apud omnes aestimatione: (6) de non communibus in Ecclesiae bonum provehendum laudibus comparatis; (7) de idoneitate ad Protonotariatum cum decore sustinendum, habita etiam annui census ratione, iuxta regionis cuiusque aestimationem.

61. Quod si huiusmodi Protonotariatus honor alicui Canonicorum coetui collective ab Apostolica Sede conferatur (quod ius, collective Protonotarios nominandi censeri posse delegatum declaramus), eo ipso, quo quis Dignitatem aut Canonicatum est legitime consequutus, Protonotarius nuncupabitur.

62. Pariter, qui Vicarii Generalis aut etiam Capitularis munere fungitur, hoc munere dumtaxat perdurante, erit Protonotarius Titularis; hinc, si Dignitate aut Canonicatu in Cathedrali non gaudeat, quando Choro interesse velit, habitu Protonotarii praelatitio, qui infra describitur, iure utetur.

63. Protonotarii Apostolici Titulares sunt Praelati extra Urbem, qui tamen subiecti omnino manent locorum Ordinariis, Praelatorum Domus Pontificiae honoribus non gaudent, neque inter Summi Pontificis Familiares adnumerantur.

64. Extra Urbem, dummodo Summus Pontifex eo loci non adsit, in sacris functionibus rite utuntur habitu praelatitio, nigri ex integro coloris, idest veste talari, etiam, si libeat, cum cauda (numquam tamen explicanda), zona serica cum duobus flocculis a laeva pendentibus, roccheto, mantelleto et bireto, absque ulla horum omnino parte, subsuto aut ornamento alterius coloris.

65. Extra Urbem, praesente Summo Pontifice, descripto habitu indui possunt, si hic tamquam chorale insigne concessus sit, vel si quis uti Vicarius adfuerit.

66. Habitu praelatitio induti, omnibus clericis, Presbyteris etiam Canonicis, singulatim sumptis, praeferantur, non vero Canonicis, etiam Collegiatarum, collegialiter convenientibus, neque Vicariis Generalibus et Capitularibus, aut Superioribus Generalibus Ordinum Regularium et Abbatibus, ac Praelatis Romanae Curiae; non genuflectunt ad Crucem vel ad Episcopum, sed tantum se inclinant, ac duplici ductu thurificantur.

67. Super habitu quotidiano, occasione solemnis conventus, audientiae et similium, etiam Romae et coram Summo Pontifice, zonam tantum sericam nigram, cum laciniis item nigris, gestare poterunt, cum pileo chordula ac floccis nigris ornato.

68. Propriis insignibus, seu stemmatibus, pileum imponere valeant, sed nigrum tantummodo, cum lemniscis et sex hinc sex inde flocculis pendentibus, item ex integro nigris.

69. Si quis Protonotarius Titularis, Canonicatus aut Dignitatis ratione, Choro intersit, circa habitum se gerat iuxta normas Protonotariis *ad instar* constitutas, n. 52, vestis colore excepto.

70. Sacris operantes, a simplicibus Sacerdotibus minime differant; attamen extra Urbem in Missis et Vesperis solemnibus, pariterque in Missis lectis aliisque functionibus solemnius aliquando celebrandis, Palmatoria tantum ipsis utenda conceditur, excluso Canone aliave pontificali supellectili.

71. Quod pertinet ad acta in causis Beatificationis et Canonizationis, et ad passivam electionem in Conservatores ac cetera, iisdem iuribus gaudent, quibus fruuntur Protonotarii Supranumerarii, uti nn. 23 et 24 supra dictum est.

72. Beneficia eorum qui, tamquam privatae personae, Protonotariatum Titularem assequuti sunt, non vero qui ratione Vicariatus, Canonicatus sive Dignitatis eodem gaudent, ab Apostolica tantum Sede conferantur.

73. Noverint autem, se, licet forte plures una simul, non tamquam alicuius Ecclesiae Canonici, sed tamquam Protonotarii, conveniant, non ideo Collegium constituere.

74. Tandem qui Protonotariatu Apostolico honorario donati sunt, tamquam privatae personae, titulo, honoribus et privilegiis Protonotariatus uti nequeunt, nisi antea diploma suae nominationis Collegio Protonotariorum Participantium exhibuerint, Fideique professionem, ac fidelitatis iusiurandum coram Ordinario, aut alio viro in ecclesiastica dignitate constituto emiserint. Qui vero ob Canonicatum, Dignitatem, aut Vicariatum, eo potiti fuerint, nisi idem praestiterint, memoratis honoribus et privilegiis, quae superius recensentur, tantummodo intra propriae Dioecesis limites uti poterunt.

75. Qui secus facere, aliisque, praeter descripta, privilegiis uti praesumpserint, si ab Ordinario semel et bis admoniti non paruerint, eo ipso honore et iuribus Protonotari privatos se sciant: quod si Protonotariatum, tamquam privata persona adepti sint, etiam titulo.

76. Vicarii Generales vel Capitulares, itemque Dignitates et Canonici nomine atque honoribus Protonotariatus titularis gaudentes, si, quavis ex causa, a munere, Dignitate aut Canonicatu cessent, eo ipso, titulo, honoribus et iuribus ipsius Protonotariatus excident.

B. DE CAETERIS PRAELATIS ROMANAE CURIAE

77. Nihil detractum volumus honoribus, privilegiis, praeeminentis, praerogativis, quibus alia Praelatorum Romanae Curiae Collegia, Apostolicae Sedis placito, exornantur.

78. Insuper concedimus, ut omnes et singuli Praelati Urbani seu Domestici, etsi nulli Collegio adscripti, ii nempe, qui tales renunciati, Breve Apostolicum obtinuerint, Palmatoria uti possint (non vero Canone aut alia pontificali supellectili) in Missa cum cantu, vel etiam lecta, cum aliqua solemnitate celebranda; item in Vesperis aliisque solemnibus functionibus.

79. Hi autem habitum, sive praelatitium sive quem vocant *pianum,* gestare poterunt, iuxta Romanae Curiae consuetudinem, prout supra describitur, nn. 16, 17; numquam tamen vestis talaris caudam explicare, neque sacras vestes ex Altari assumere valeant, nec alio uti colore, quam violaceo, in bireti flocculo et pilei vitta, opere reticulato distincta, sive chordulis et flocculis, etiam in pileo stemmatibus imponendo, ut n. 18 dictum est, nisi, pro eorum aliquo, constet de maiori particulari privilegio.

C. DE DIGNITATIBUS, CANONICIS ET ALIIS QUI NONNULLIS PRIVILEGIIS PRAELATORUM PROPRIIS FRUUNTUR

80. Ex Romanorum Pontificum indulgentia, insignia quaedam praelatitia aut pontificalia aliis Collegiis, praesertim Canonicorum, eorumve Dignitatibus quocumque nomine nuncupentur, vel a priscis temporibus tribui consueverunt; cum autem eiusmodi privilegia deminutionem quamdam episcopali dignitati videantur afferre, idcirco ea sunt de iure strictissime interpretanda. Huic principio inhaerentes, expresse volumus, ut in pontificalium usu nemini ad aliquod ex supra memoratis Collegiis pertinenti in posterum ampliora suffragentur privilegia, quam quae, superius descripta, competunt Protonotariis sive Supranumerariis, sive *ad instar,* et quidem non ultra propriae Ecclesiae, aut ad summum Dioeceseos, si hoc fuerit concessum, limites; neque ultra dies iam designatos, aut determinatas functiones; et quae arctiora sunt, ne augeantur.

81. Quoniam vero de re agitur haud parvi momenti, quippe quae ecclesiasticam respicit disciplinam, ne quis audeat arbitraria interpretatione, maiora quam in concedentis voluntate fuerint, sibi privilegia vindicare; quin potius paratum sese ostendat, quatenus illa excesserint, minoribus coarctari; singulis locorum Ordinariis, quorum sub iurisdictione vel quorum in territorio, si de exemptis agatur, aliquis ex praedictis coetibus inveniatur, demandamus, ut, tamquam Apostolicae Sedis Delegati, Apostolicarum Concessionum documenta ipsis faventia, circa memorata privilegia, infra bimestre tempus, ab hisce Nostris Ordinationibus promulgatis, sub poena immediate amissionis eorum quae occultaverint, ad se transmitti curent, quae intra consequentem mensem ad Nostram SS. Rituum

Congregationem mittant. Haec autem, pro suo munere, omnia et singula hisce Nostris dispositionibus aptans, declarabit et decernet, quaenam in posterum illis competant.

Haec omnia rata et firma consistere auctoritate Nostra volumus et iubemus: contrariis non obstantibus quibuscumque.

Datum Romae apud S. Petrum, die XXI Februarii MCMV, Pontificatus Nostri anno secundo.

PIUS PP. X

S.R.C. 4154

MOTU PROPRIO

Episcopis E Regularibus Ordinibus Usum Rocheti Concedit

BENEDICTUS PP. XV

Episcopis e regularibus Ordinibus, monachorum scilicet et mendicantium, consuevit Apostolica Sedes postulantibus concedere *rocheti* gestandi facultatem. Nobis autem, occasione sacrorum solemnium, quae appetunt, ob duplicem Canonizationem, placet, uniformitatis quoque gratia, omnes Venerabiles Fratres huius facultatis compotes facere. Quare motu proprio in perpetuum statuimus, ut omnes Episcopi regulares iam nunc rocheto utantur, atque eodem prorsus modo induti incedant ac saeculares Episcopi, salvo nimium usitato vestimentorum colore et qualitate. Itaque, praeter casus in quibus, iuxta Caeremoniale Episcoporum et Decreta, mozzeta tantum super rocheto, aut mozzeta cum mantelleto gestari debet aut potest, alias, uti omnes Episcopi, semper in hac alma Urbe mantelletum tantum super rocheto gerant: non obstantibus Constitutionibus apostolicis, ceterisque quamvis speciali mentione dignus, in contrarium facientibus quibuslibet.

Datum Romae apud S. Petrum, die XXV mensis Aprilis anno MCMXX, Pontificatus Nostri sexto.

BENEDICTUS PP. XV

AAS., April, 1920, page 149

SACRA CONGREGATIO CAEREMONIALIS

DECRETUM

DE TITULO "EXCELLENTIAE REVERENDISSIMAE"

Ssmus D.N.Pius Papa XI, eo consilio ut dignitas eorum, qui cum in Ecclesiae gubernatione, tum in ipsa Pontificis Maximi Domo principes habent partes, maiore cotidie in honore sit, Purpuratorum Patrum percontatus sententiam, qui sacris caeremoniis regundis praepositi sunt, die 11 mensis Decembris huius anni, arcessito viro hac in pagina subsignato, qui Sacrae Congregationi Caeremoniarum est a secretis, decrevit: Excellentiae Reverendissimae titulum, praeter quam Patriarchis et Latinae et Orientalis Ecclesiae, praeter quam Praelatis qui a flocculis vulgo appellantur, praeter quam

Nuntiis et Internuntiis Apostolicis, tribuendum quoque esse Archiepiscopis atque Episcopis sive residentialibus sive titularibus tantum, itemque Magistro Pontificii cubiculi, Praelatis qui assident vel sunt a secretis in Sacris Romanis Congregationibus, Secretario Supremi Tribunalis Signaturae Apostolicae, Praelato Decano Sacrae Romanae Rotae ac denique Substituto Secretariae Status. Contrariis quibuslibet non obstantibus.

Datum Romae, ex aedibus Sacrae Congregationis Caeremonialis, die 31 Decembris 1930.

✠ I. Card. Granito Pignatelli Di Belmonte
Ep. Ostiensis et Albanensis, Praefectus
B. Nardone, Secretarius

AAS., Januarius 1931, page 22

Sacra Congregatio Caeremonialis
Decretum De Colore Violaceo

Sacrae huic Congregationi, cui maxime cordi est, ut quae ab Ecclesiae legibus statuuntur circa vestes et insignia Eminentissimorum Cardinalium, Excellentissimorum Episcoporum nec non Reverendissimorum Praelatorum, Familiarium Summi Pontificis et omnium eorum qui hac in re idem privilegium habent, fideliter custodiantur, non abs re visum est si in id eorum mentis attentio revocetur quod una eademque apud omnes sit ratio atque gradus illius *violacei* coloris quo ex benigna S.Sedis concessione insigniuntur.

Qua in re ut omnes varietates vitentur et ille omnino statuatur color adhibendus qui vere violaceus sit et omnibus communis ad quos pertinet, Sacra Congregatio, Pio XI Summo Pontifice approbante et confirmante, decernit ut in posterum, quando vestes violaceae sive laneae sive sericae praescribuntur, illius coloris violacei rationem conditionemque adhibeant omnes, cuius exemplar ac modulus in adiuncto folio proponitur, aliis quibuscumque coloris rationibus repudiatis atque interdictis.

Datum Romae, ex aedibus Sacrae Congregationis Caeremonialis, die 24 Iunii, anno 1933.

✠ I. Card. Granito Pignatelli Di Belmonte
Episc. Ostiensis et Albanensis, Praefectus
B. Nardone, Secretarius

AAS., August 10, 1933, page 341

ACTA PII PP. XI

Constitutio Apostolica
De Quibusdam Praelatis Romanae Curiae et Variis
Eorum Ordinibus
PIUS EPISCOPUS
SERVUS SERVORUM DEI
Ad Perpetuam Rei Memoriam

Ad incrementum decoris Apostolicae Sedis quantum contulerit hodieque conferat Romana Praelatura, nemo ignorat qui vel eius anteacti temporis historiam noverit, vel suis ipse oculis magnam illam honestatis vim sit admiratus, quam splendidis pompis rebusque sacris faciendis varii Praelatorum ordines afferunt, in iis maxime sollemnibus ritibus, qui, Nobis adstantibus vel etiam Nobis Ipsis celebrantibus, tanta maiestate peraguntur.

Qua in re mirabile sane apparet Decessorum Nostrorum consilium atque sapientia, qui praestantes partes in ipso pontificalis liturgiae ministerio his Praelatis tribuerunt, quibus praecipue iuris dicundi munus commiserant, quod itidem nobillissimum est sacerdotium. Inde est ut aspicientibus Nobis e Pontificali Solio, re sacra vertente, ex hisce egregiis magistratibus nonnullos minorum ministrorum vestibus indutos, ad ipsius Solii gradus sedentes, illa symbolice expressa videatur perfecta regiminis constitutio, quae in iustitia fundatur: "Iustitia regnorum fundamentum".

Nos vero, considerantes gravissimas sane partes in Ecclesiae gubernatione, post Purpuratos Patres, iis demandatas esse Praelatis, qui in Sacris Romanis Congregationibus vel assident vel sunt a secretis, quique propterea earundem Sacrarum Congregatioum vel Assessores vel Secretarii vocantur, ut horum dignitas, quae ab ipsorum tam proxima cum Romano Pontifice in Ecclesiae regimine collaboratione aestimari debet, maioribus usque honoris significationibus honestetur, quemadmodum, decreto Sacrae Congregationis Caeremonialis die 31 Decembris 1930 lato, iis titulum *Excellentiae Reverendissimae* concessimus, ita nunc volumus ut iidem, ratione muneris, peculiaribus sint privilegiis honestati, necnon in sacris sollemnibusque ritibus coram Summo Pontifice aut ipso Pontifice celebrante peragendis, etiamsi charactere episcopali careant, peculiarem deinceps et honorificentissimum locum ex officio habeant; quod pariter dicimus de aliis Praelatis quibus ob dignitatem muneris quo funguntur, eodem superius allato decreto eundem *Excellentiae Reverendissimae* titulum tribuimus.

At aestimatio Nostra ac paterni animi sensus erga illos quoque venerabiles Praelatorum ordines, qui Praelaturae Collegia proprie dicta constituunt, in Nobis augentur quoties mente repetimus insignia observantiae pietatisque erga Apostolicam Sedem testimonia, quibus eorum historia cumulate clarescit. Primos illos Ecclesiae No-

tarios dicimus qui maximorum actuum gestorumque Romanorum Pontificum, sive in Conciliis sive extra, irrefragabiles testes sunt constituti. Familiares deinceps Nostros commemoramus, qui in nobilissimum iudicum Collegium Sacrae Romanae Rotae congregati, Romanae in iure dicundo sapientiae, quae christiana iustitia est illustrata, tanquam germani heredes per tot saecula claruerunt. Illos etiam commemoramus Camerae Apostolicae Praelatos qui ad utilitatem Romanae Ecclesiae ac pauperum substantationem Sedis Apostolicae thesaurum ita administrarunt, ut iis ipsum Pontificii Principatus temporale regimen quondam demandaretur. Votantes denique ac Signaturae Apostolicae Referendarios dicimus, qui olim, supplicibus libellis, de gratia et iustitia agentibus, Romano Pontifici oblatis, quid concedendum esset, quid autem denegandum, discernebant, recentiore tandem tempore ad Cardinales suis votis iuvandos circa negotia ad Sacram Rotam committenda, ac etiam, nonnumquam, circa ipsius Rotae pronuntiata, sunt adlecti.

Ex his vero Collegiis – quae, ad normam in Nostra Curia receptam, ordine enumeravimus, ratione prioritatis habita qua in Collegium sunt constituta et ad Nostrum Sacellum admissa – Romanae Rotae Auditores et Votantes Signaturae, quippe qui impensius iustitiae negotiis incumbant, arctiorem etiam in Pontificali Liturgia partem habent, ut Subdiaconi alii, alii vero ut Acolythi apostolici; at ad ceteros quoque conspicua pars spectat, ut a limine commemoravimus, in pompis et in sacris pontificalibus.

Quae cum ita sint, mirum non est Praedecessores Nostros, quibus apprime constabant praeclara munera ab his fidelibus administris digne expleta, singularem quandam familiaritatem iis concessisse; quandoquidem Suae curae atque sollicitudinis in rebus sacris gerendis partem cum ipsis communicarunt, eosque, in iis quae ad proprium ipsorum pertinent munus, Pontificis veluti personam apud fideles gerentes, conspicuis privilegiis etiam liturgicis gradatim ornarunt; idque non tantum praestiterunt ut eorum operam praemium cum laude sequeretur, verum etiam ut exterior dignitas arctam, quam ex officio habent, cum ipsius Pontificis persona coniunctionem omnibus demonstraret. Quae privilegia, identidem sollemnibus Constitutionibus et Litteris Apostolicis sancita, tot tantisque additamentis eo creverunt, ut non facile omnes ubique perfectam sibi illam comparare possint notitiam, quae omnino requiritur ut eorumdem integer atque pacificus usus in tuto sit. Quare, statim ac sapientissimus Praedecessor Noster Benedictus XV Codicem iuris canonici promulgavit, cuius canon 328 iubet ut de hisce Praelatis privilegia, regulae et traditiones pontificiae Domus serventur, desiderium saepe propositum est et votum ut haec quoque pars peculiaris iuris in congruum redigeretur ordinem. Quae optata eo libentius Nos excepimus cum iam, favente Deo, non ultima cura Nobis incumbat varios Pontificiae Curiae gradus, quae eam regali honestant varietate, ad pristinum splendorem revocare.

Quamobrem, suam singulis Collegiis alacrem navantibus operam, re mature perpensa una cum venerabilibus fratribus Nostris S.R.E. Cardinalibus, qui Sacrae Congregationi Caeremoniali praepositi sunt, statuimus clara forma et ad tempora accommodata definire, iuxta generales normas communis iuris canonici quod iam sapienter in Codicem redactum est, singulorum constitutionem et privilegia, quae in posterum ratione dumtaxat ac forma quae hic subiicitur, nec prorsus aliter usurpanda erunt, sublatis et revocatis, ad normam can. 22, aliis quibusvis praesenti lege non contentis. Qua occasione, ut diximus, etiam peculiaria privilegia, quae Praelatis in Sacris Romanis Congregationibus Assessoris vel Secretarii munere fungentibus aliisque superius commemoratis concedenda putavimus, ex ordine recensebimus.

Itaque, de Apostolicae plenitudine potestatis, haec quae sequuntur per Apostolicas has Litteras statuimus ac decernimus:

I

De Ipsis Praelatorum Ordinibus

I. Inter Praelatos Romanae Curiae, post Praelatos vulgo "di fiocchetti" nuncupatos, primum locum immediate obtinent, ratione muneris, Excellentissimi Praelati qui in Sacris Romanis Congregationibus Assessoris vel Secretarii munere funguntur, etsi charactere episcopali careat. Attamen verum et proprium Collegium iidem non constituunt.

II. Vera autem Praelatorum Collegia apud Romanum Curiam quattuor numerantur, quae iuxta ordinem *praecendentiae* hic describuntur, nimirum:

1. Collegium Protonotariorum Apostolicorum de numero Participantium;
2. Collegium Praelatorum Auditorum Sacrae Romanae Rotae;
3. Collegium Clericorum Reverendae Camerae Apostolicae;
4. Collegium Praelatorum Votantium Signaturae Apostolicae; cui quidem Collegio adiiciuntur, quamquam verum et proprium Collegium non constituunt, Praelati Referendarii eiusdem Signaturae Apostolicae.

III. Hunc praecedentiae ordinem servabunt non ipsa modo Collegia inter se, sed singula uniuscuiusque Collegii membra, hac scilicet ratione, ut qui ad Collegium superius pertineat, praecedat omnia membra Collegiorum inferiorum, Decanis eorundem non exclusis. In Cappella tamen Papali praecedentiae ordo et locus singulis ex membris horum Collegiorum tribuendus determinatur a *Libro Sacrorum Rituum* S.R.E. nec non a Bullis Pontificiis.

IV. In quolibet Collegio collegas ceteros praecedit Decanus, primus inter pares; collegae vero inter se ordinem tenent nominationis secundum tempus quo Litterae Apostolicae in forma brevi datae sunt; quod si has Litteras eodem die habuerint, ordinem

temporis quo primum inter Praelatos universim sunt cooptati, secus ordinem recepti sacerdotii, vel tandem, si eodem die sacerdotio sint initiati, ordinem tenent aetatis.

V. Sodales *emeriti* Collegiorum Praelatorum, de quibus agitur numeris XXVIII, LXXXII, CVI et CXXX, modo ad dignitatem superiorem promoti non fuerint, subsequuntur immediate proprii Collegii membra ordinaria; inter se vero ordinem tenent qui numero IV descriptus est.

VI. Quod spectat ad praecedendi rationem Praelatorum relate ad ceteras personas ecclesiasticas vel laicas, haec determinatur a privilegiis uniuscuiusque Collegii; salvo iure praecedentiae Excellentissimis Assessoribus et Secretariis Sacrarum Congregationum aliisque quibusdam collato, ut infra numeris XIX et XXI dicetur.

VII. Habitus praelaticius, vulgo "di formalita", seu in sacris functionibus adhibendus ab omnibus Praelatis Romanae Curiae, de quibus in praesenti Constitutione, sive pertinent ad Collegia praefata, sive non pertinent, ille est quo utuntur Praelati Domestici quique constat veste talari violacei coloris ex lana vel serico, iuxta anni tempora, cum cauda, nunquam tamen explicanda; reflexus in manicis (*paramano*), margines vestis nec non mantelletti torulus (*filettatura*), ocelli et globuli erunt serici et *rubini* coloris. Zona cum nappis erit serica et violacea; violacea quoque erunt collare et caligae. Calceamenta fibulis erunt ornata. Bireto omnino nigro flocculus imponetur violacei coloris et pileo, item nigro, circumducetur chordula violacea cum flocculo eiusdem coloris. Rocchettum opere phrygio seu reticulato (pizzo) ornabitur, cui si quid supponatur in manicis (*trasparente*), eiusdem coloris esse debebit ac reflexus vestis. Quinam autem sit color violaceus adhibendus, definitur decreto S.C. Caeremonialis die 24 Iunii 1933 lato, cui omnino standum est.

Protonotarii Apostolici utuntur bireto nigro cum flocculo rubini coloris et pileo cum chordula item rubini coloris.

Vacante Sede Apostolica, vestes erunt laneae et nigrae, cuius coloris erunt quoque collare, caligae, zona cum nappis. Rocchettum erit simplex sine opere phrygio seu reticulato. Flocculus bireti et chordula pilei non mutabuntur.

VIII. In functionibus collegialibus et in Cappellis Pontificiis, Praelati quattuor Collegiorum, de quibus agitur, scilicet Pronotarii Apostolici, Auditores S.R.R., Clerici R.C.A., et Votates Signaturae Apostolicae, deposito mantelletto, induent supra rocchettum cappam laneam cum vel sine pellibus armellinеis, prout tempus fuerit hibernum vel aestivum.

In sacris functionibus in quibus ipse Summus Pontifex solemniter celebrat, Praelati de quibus supra dictum est, exceptis Assessoribus et Secretariis Sacrarum Congregationum (n. XVIII) aliisque quibusdam, de quibus num. XXI, et Protonotariis Apostolicis, induent superpelliceum supra rocchettum.

IX. Habitus praelaticius, vulgo *piano,* in civilibus tantum adhibendus, constat veste talari nigra sine palliolo (vulgo *pellegrina*), cum torulo, ocellis et globulis rubini coloris; zona cum laciniis (*frange*) erit violacea et item erunt violacea collare, caligae et pallium talare sericum (ferraiolone). Calceamenta habebunt fibulas, pileus chordulam violaceam, firmis quae supra constituta sunt de Protonotaris Apostolicis.

Uti poterunt peramplo pallio talari violaceo (mantello o tabarro) absque torulo sed cum subsuto serico violaceo.

Vacante Sede Apostolica pallium talare erit laneum et nigrum.

X. In collegialibus actibus minoris momenti arbitrio Praesidis uniuscuiusque Collegii erit eligere inter habitum praelatitium et cappam.

II

DE EXCELLENTISSIMIS ASSESSORIBUS ET SECRETARIIS IN SACRIS CONGREGATIONIBUS ROMANIS

XI. Primus ex Praelatis Officialibus, qui in singulis Sacris Congregationibus Romanis negotiis expediendis praesunt, Assessor vel Secretarius dicitur: Assessor quidem si illius Sacrae Congregationis Praefectus est ipse Romanus Pontifex, Secretarius vero si Praefectus est quidam Pater Cardinalis. Assessores et Secretarii sunt tamen dignitate aequales, salvo ordine praecedentiae num. XIX statuendo.

XII. Assessores et Secretarii, de quibus in numero praecedenti, ex decreto Sacrae Congregationis Caeremonialis die 31 Decembris 1930 lato, *Excellentiae Reverendissimae* titulo fruuntur; ideoque singulorum titulus hic est: Excmus ac Revmus D. N. N. Assessor (vel Secretarius) Sacrae Congregationis N. (Italice: Sua Eccellenza Rev.ma Monsignore N.N. Assessore, o Segretario, della Sacra Congregazione N.).

1. Nominatio et muneris occupatio

XIII. Assessores et Secretarii Sacrarum Congregationum Romanarum nominantur a Summo Pontifice per litteras Cardinalis Secretarii Status, praemonito Cardinali Secretario vel Praefecto respectivae Congregationis.

XIV. Acceptis Litteris Apostolicis in forma brevi nominationis, novus Assessor vel Secretarius suum respectivum Cardinalem Secretarium vel Praefectum primum invisat, ab eoque audiat quando et quomodo munus suum inire debeat, servata forma quae in singulis Congregationibus iamdudum ex consuetudine adhiberi solet. Postea invisat Eminentissimos Cardinales suae Congregationis.

XV. Audientiam Summi Pontificis quamprimum petat ad gratias Beatissimo Patri agendas de sua promotione; itemque Eminentissimum Cardinalem Secretarium Status adeat et, post acceptam possessionem muneris, alios quoque Patres Cardinales invisat.

Ceteros autem Praelatos Assessores vel Secretarios Sacrarum Congregationum, cum primum poterit, invisere ne praetermittat.

XVI. Quaenam autem sint horum Praelatorum munera et officia e canonibus 242–264 I.C. et ex legibus ac praxi cuiusque Sacrae Congregationis desumatur.

2. Facultates et privilegia

XVII. Singuli Assessores et Secretarii Sacrarum Congregationum omnibus iuribus, privilegiis et insignibus Protonotariorum Apostolicorum de numero Participantium infra (nn. XLI–XLIX) recensendis (iis exceptis quae ad Protonotariorum Collegium qua Collegium pertinent) gaudent *ad personam* durante munere, etiamsi horum Collegio non adscribantur.

XVIII. Pro Consistoriis et Cappellis Pontificiis deinceps *intimationem* accipient a Praefecto caeremoniarum apostolicarum et praefatis functionibus interesse debebunt, in iisque locum habebunt, cappa induti, immediate post Praelatos qui vulgo "di fiocchetti" vocantur.

XIX. Hunc praecedentiae gradum supra alios Praelatos, infra Praelatos vulgo "di fiocchetti" constitutos, etiam episcopali seu archiepiscopali dignitate fulgentes, salvo iure Metropolitae vel Ordinarii loci in suo territorio, habebunt ubique, etiam singuli. Quando vero omnes vel plures simul conveniunt, Assessores et Secretarii qui achiepiscopali aut episcopali dignitate aucti sint, reliquis antecedant, et caeteris paribus, Assessores praecedant Secretarios, servato ordine vigente inter Sacras Congregationes.

XX. His privilegiis fruuntur tantummodo durante munere; deposito vero munere, nisi ad cardinaliciam vel aliam dignitatem assumantur quae cum Protonotarii dignitate componi nequeat, aut nisi aliud expresse caveatur, statim, ipso iure, Protonotarii *ad instar* fiunt, cum omnibus iuribus et privilegiis huic dignitati adnexis.

XXI. Omnia quae de Assessoribus et Secretariis Sacrarum Congregationum Romanarum in hoc capite dicuntur, ea, congrua congruis referendo, dicta intelligantur etiam de aliis Praelatis, quibus memorato decreto Sacrae Congregationis Caeremonialis, die 31 Decembris 1930 lato, titulus *Excellentiae Reverendissimae* agnitus et tributus fuit, id est Magistro seu Praefecto cubiculi secreti Summi Pontificis, Secretario Tribunalis Signaturae Apostolicae, Decano Sacrae Domanae Rotae, Substituto Secretariae Status; qui, salvis peculiaribus officiis et locis alicui ex his Praelatis in Cappellis Papalibus iuxta hanc ipsam Constitutionem, ut infra habetur, forte assignatis, immediate post praedictos Assessores et Secretarios locum habent, servato inter se ordine superius enunciato; si quis vero ex iis sit archiepiscopali vel episcopali dignitate ornatus, ceteris praecedit, sed post Assessores et Secretarios.

III

De Collegio Protonotariorum Apostolicorum De Numero Participantium

XXII. Collegium Protonotariorum Apostolicorum de numero Participantium constat septem Praelatis quibus iura sunt paria; ex iis qui ceteris nominatione etc., iuxta normam numero IV expositam, antecedit, titulo Decani honestabitur. Collegium ipsum ad pluralitatem suffragiorum nominat Secretarium sacerdotem aliquem *extra Collegium* hancque nominationem litteris consignat.

XXIII. Titulus Protonotariorum Apostolicorum de numero Participantium erit sequens: R.P.D. Protonotarius Apostolicus (Italice: Illmo e Revmo Monsignore N.N. Protonotario Apostolico).

1. Nominatio et muneris occupatio

XXIV. Protonotarii Apostolici de numero Participantium nominantur Litteris Apostolicis in forma brevi. Secretaria Status Summi Pontificis praemonet per litteras de hac nominatione cum eum cuius interest, tum Decanum Collegii Protonotariorum.

XXV. Acceptis litteris e Secretaria Status Summi Pontificis, cooptandus inter Protonotarios audientiam petit eiusdem Summi Pontificis, invisitque obsequii causa Eminentissimum Cardinalem Secretarium Status nec non Decanum et Praelatos Collegii Protonotariorum.

XXVI. Postquam accepit Litteras Apostolicas novus Protonotarius, adstante toto Collegio, vel, in casu extraordinario, coram duobus saltem Protonotariis a Collegio delegatis, munus suum occupat ratione quae describitur: (*a*) exhibet Breve nominationis; (*b*) professionem Fidei facit ad normam canonis 1406 I.C.; (*c*) iuramentum fidelitatis addit iuxta peculiarem formulam; (*d*) impositionem accipit rocchetti, cappae, bireti et pilei semipontificalis; (*e*) admittitur tandem ad amplexum Collegarum.

XXVII. Post acceptam possessionem muneris, de qua supra, invisit quoque ceteros Eminentissimos Cardinales itemque ceteros Praelatos Aulae Pontificiae et Romanae Curiae iuxta statuta Collegii.

XXVIII. Si quis Protonotarius de numero Participantium post decem annos a sua cooptatione Collegium relinquit, per novum quinquennium eiusdem privilegiis fruitur: dein, ipso iure, fit Protonotarius *ad instar*. Quod si ante decennium e Collegio discedat, statim, ipso iure, fit Protonotarius *ad instar*. Haec intelliguntur de iis qui Collegium relinquunt nec tamen assumuntur ad dignitatem cardinaliciam vel aliam quae componi nequeat cum Protonotarii dignitate. Si vero aliquando, ex gratia pontificia, Protonotarius Participans aliquis declaretur *emeritus*, is omnibus privilegiis honorificis Collegii frui poterit, iuxta numerum V.

XXIX. Habent ubique, sed durante munere tantum ut dictum est num. XVII, insignia et privilegia Protonotariorum Apostolicorum de numero Participantium Excellentissimi Assessores et Secretarii Sacrarum Congregationum aliique quidam Praelati qui eis assimilantur (num. XXI).

XXX. Eadem insignia et privilegia, sed durante munere et in proprio territorio tantum, habent etiam Vicarii Apostolici et Praefecti Apostolici, necnon Administratores Apostolici dioecesibus ad tempus dati.

2. Munera

XXXI. Ad Collegium Protonotariorum pertinet, excepto tempore Sedis Vacantis, officium exarandi praecipua Sedis Apostolicae acta, nec non Consistoriorum publicorum et semipublicorum atque Conciliorum Generalium. Item exarandi acta cum novi Cardinales suos Titulos vel Diaconias in possessionem accipiunt et in aliis quibusdam casibus peculiaribus. Quattuor ex Protonotariorum Collegio semper intersunt Canonizationibus, Conciliis, Consistoriis publicis et semipublicis apud Solium Pontificis ut horum acta pro sua quisque parte exarent.

XXXII. Instrumenta, a Protonotariis confecta, publicam fidem faciunt etsi tantum ab uno Protonotario rogato subsignentur, et alii testes desint.

XXXIII. Unus ex membris Collegii, litteris Secretariae Status Summi Pontificis, adscribitur Sacrae Congregationi Rituum, tamquam Praelatus Officialis. Huic ius et officium competit adsistendi omnibus conventibus Sacrae Rituum Congregationis nec non conventibus qui apud Emum Cardinalem Praefectum habentur, et, in Urbe, sessionibus processuum Apostolicorum in causis Servorum Dei, in quibus ipse Notarii munere fungitur, iuxta canones 2013, par 2, et 2073 I.C.

XXXIV. Protonotarii qui sint Doctores *in utroque iure* sunt ipso facto Praelati Referendarii Signaturae Apostolicae.

XXXV. Post suppressum Collegium Abbreviatorum de *Parco Maiore* quod dicebatur, duo Protonotarii Apostolici per vices Bullas omnes subsignant quae in Cancellaria Apostolica dantur.

XXXVI. Pertinet ad Collegii Decanum Bullam indictionis Anni Sancti primo vulgare, quod officium alias ad Abbreviatorem Curiae pertinebat.

XXXVII. Conclavis tempore, Protonotariorum est, emisso iuramento, Rotam custodire ipsis assignatam, quod peragunt habitu praelaticio induti de quo in n. VII.

3. Facultates

XXXVIII. Collegium Protonotariorum Apostolicorum nominare potest semel quotannis unum Protonotarium Apostolicum *titularem* seu *honorarium,* iuxta Constit. *Cum innumeri* Pii VII, diei 13 De-

cembris 1818, et Litteris Apostolicis a Pio X, motu proprio datis *Inter multiplices,* nn. 59 et 60, cum iuribus in iisdem Litteris statutis, nn. 59–76.

XXXIX. Collegium condere potest atque reformare propria Statuta, nec indiget ad hoc ulla cuiusvis approbatione, modo ne quid statuatur quod iuri communi vel praesenti Constitutioni et Legi propriae adversetur.

XL. Ad negotia propria tractanda, de quibus agitur in numeris XXXVIII, XXXIX, Protonotarii collegialiter conveniunt.

4. Privilegia

XLI. Protonotarii Apostolici de numero Participantium, hoc ipso Praelati sunt Domestici et propterea Familiares Summi Pontificis. Eximuntur ab iurisdictione Ordinariorum locorum.

XLII. Vestibus praelaticiis utuntur iuxta dicta in numeris VII, VIII, IX et X.

XLIII. Gaudent iure Pontificalium iuxta Litteras Apostolicas a Pio X motu proprio datas *Inter multiplices,* nn. 5–9.

XLIV. In Missis cum cantu, sed non pontificalibus, et in Missis lectis cum aliqua solemnitate iis tantum honoris signis uti possunt, quae in Litteris Apostolicis a Pio X motu proprio datis, *Inter multiplices,* n. 10, recensentur. In aliis vero Missis lectis, a simplici sacerdote ne differant, nisi in usu Palmatoriae, ut ibidem cavetur, salva tamen concessione numeri sequentis huius Constitutionis.

XLV. Annulo gemmato semper uti possunt in omnibus sacris functionibus, Missa privata non exclusa.

XLVI. Privilegio gaudent Oratorii privati et altaris portatilis ad normam sacrorum Canonum. Omnes autem fideles qui ipsorum Missae assistant, praecepto de Missa audienda rite planeque satisfaciunt. Semper vero et ubique Kalendario Romano uti possunt.

XLVII. Pro Consistoriis et Cappellis Pontificiis *intimationem* accipiunt a Praefecto caeremoniarum apostolicarum et praefatis functionibus omnes interesse tenentur. In hisce functionibus duo Protonotarii per vices fimbrias faldae Pontificis sustinent — in Cappellis autem ante et post sacram functionem — a quo tamen officio Decanus semper eximitur. In Cappellis Pontificiis eum locum tenent qui in *Libro Sacrorum Rituum* S.R.E. et in Bullis Pontificiis iis adscribitur.

XLVIII. Candelas, Palmas et *Agnus Dei* accipiunt non aliter ac Episcopi ad Solium Pontificium Assistentes. Ius insuper habent ad numismata argentea quae tradi solent cum fit novi Summi Pontificis coronatio et quotannis in festo Ss. Petri et Pauli.

XLIX. Ius habent gratuito accipiendi Litteras Apostolicas, etiam *sub plumbo* quae dicuntur, pro quolibet Beneficio quod sibi conferatur.

L. Tandem iure gaudent, salvo peculiari privilegio, praecedendi ecclesiasticis personis quibuslibet, quae sint inferiores Episcopis,

etiam tantum electis et confirmatis, modo ne eae personae sint Ordinarii locorum (Can. I.C. 198) in proprio territorio, vel ne sint Praelati vulgo "do fiocchetti", aut Assessores vel Secretarii Sacrarum Congregationum Romanarum, aut Praelati de quibus num. XXI actum est.

LI. Quod spectat ad privilegia *emeritorum*, vigere pergit n. XXVIII.

LII. Cum Protonotarius de Collegio aliquis vita functus fuerit, sodales eius exsequiis interesse tenentur.

Protonotarii Apostolici Supranumerarii, Ad Instar Et Titulares

LIII. Praeter Collegium Protonotariorum Apostolicorum de numero Participantium tres numerantur gradus Protonotariorum Apostolicorum, qui tamen Collegium nullo modo constituunt, et sunt qui sequuntur: Protonotarii *supranumerarii*, Protonotarii *ad instar*, et Protonotarii *titulares seu honorarii*.

LIV. Protonotarii *supranumerarii* sunt ii qui canonicatu potiuntur in Basilicis Patriarchalibus Urbis, scilicet Lateranensi, Vaticana et Liberiana, modo Litteras Apostolicas in forma brevi Praelati Domestici acceperint et iusiurandum emiserint. Item Canonici quarundam aliarum Ecclesiarum extra Urbem. Priores tamen titulo praefato insigniti erunt *ad vitam*, posteriores vero *durante munere*.

Quod si posteriores nominati fuerint Praelati Domestici ob personae merita, dispositionibus subsint contentis in Apostolicis Litteris a Pio X motu proprio datis, *Inter multiplices*, nn. 14, 34, 41.

LV. Munera, iura, privilegiaque Protonotariorum *supranumerariorem* ea erunt quae descripta sunt in Apostolicis Litteris a Pio X motu proprio datis, *Inter multiplices*, sub numeris 13–41, 80.

LVI. Protonotarii *ad instar*, praeter eos qui numeris XX et XXVIII describuntur, ii erunt quos Summus Pontifex hac dignitate insigniverit, nec non qui Canonicatu in quibusdem determinatis Capitulis potiantur. Priores erunt Protonotarii ad instar *ad vitam*, posteriores vero *durante munere*.

Quod si posteriores nominati fuerint Praelati Domestici ut personae privatae, subiecti erunt dispositionibus contentis in Apostolicis Litteris a Pio X motu proprio datis, *Inter multiplices*, sub numeris 43, 50, 58.

LVII. Munera, iura, privilegiaque Protonotariorum *ad instar* ea sunt quae descripta sunt in Apostolicis Litteris a Pio X datis, *Inter multiplices*, nn. 42–58, 80.

LVIII. Protonotarii *titulares* seu *honorarii* ii erunt quos nominaverit ipse Summus Pontifex vel Collegium Protonotariorum iuxta num. XXXVIII. Sunt quoque Protonotarii *titulares* omnes Vicarii Generales et Vicarii Capitulares nec non Canonici quorundam Capitulorum. Recensiti omnes habentur Praelati extra Urbem, sed Familiae Pontificiae non sunt adscripti, neque vestibus praelaticiis

in Curia Romana (quavis huiusmodi concessione particulari penitus abrogata) uti posunt, nisi forte quis per Apostolicas Litteras in forma brevi Praelatus domesticus nominatus fuerit ad personam. Qui autem eiusmodi titulo intuitu personae insignitus fuerit, dispositionibus subiectus erit, quae in Apostolicis Litteris a Pio X motu proprio datis, *Inter multiplices,* n. 74, habentur.

LIX. Protonotariorum *honorariorum* munera, iura, privilegiaque describuntur in praefatis Litteras Apostolicis, sub numeris 59–76.

IV

De Collegio Praelatorum Auditorum S. Romanae Rotae

LX. Collegium Praelatorum Auditorum Sacrae Romanae Rotae constat Praelatis quibusdam, qui Iudicum Apostolicae Sedis munere ordinario funguntur; gradu pari hi sunt et Decani titulum assumit qui sociis nominatione et praecedit, iuxta numerum IV. Eorum numerus augeri vel minui potest pro necessitate proque Summi Pontificis suprema voluntate.

LXI. Titulus Praelatorum Auditorum erit: R.P.D. Auditor S.R. Rotae (Italice: Illmo e Revmo Monsignore N.N. Prelato Uditore della Sacra Romana Rota). Decanus vero titulo *Excellentiae Reverendissimae* iam insignitur, aliisque facultatibus et privilegiis numero XXI descriptis.

1. Nominatio et muneris occupatio

LXII. Praelati Auditores nominantur per Litteras Apostolicas in forma brevi; Secretaria Status Summi Pontificis litteris praemonet de hac nominatione cum eum cuius interest, tum Decanum Collegii Praelatorum Auditorum.

LXIII. Acceptis litteris e Secretaria Status Summi Pontificis, cooptandus in Praelatum Auditorum audientiam petit eiusdem Summi Pontificis, invisitque obsequii causa Eminentissimum Cardinalem Secretarium Status nec non Decanum et Praelatos Collegii Auditorum.

LXIV. Post suam nominationem novus Praelatus Auditor, die a Decano statuenda, possessionem init sui officii coram universo Collegio Rotali ratione quae sequitur: (*a*) indutus habitu ad normam n. IX, facit professionem fidei iuxta canonem I.C. 1406 et nuncupat iusiurandum iuxta propriam Rotae formulam, idque unus ex Notariis, de quibus est sermo in numero LXXXIV, scriptis refert; (*b*) amplexum Collegarum accipit; (*c*) in possessionem novissimi stalli in aula iudiciali immittitur.

LXV. Post captum possessionem muneris de qua supra, novus Praelatus Auditor invisit obsequii causa ceteros Eminentissimos Cardinales.

LXVI. Praelati Auditores officio cedunt cum renuntiant ipsi, vel ad munus eliguntur quod cum illo componi nequeat, vel 75^{um} aetatis annum ineunt.

2. Munera

LXVII. Munera Praelatorum Auditorum describuntur in canonibus I.C. 1598–1608 inque Lege Propria S.R. Rotae diei 29 Iunii 1908, cc. 1–34.[1]

LXVIII. Annus iuridicus initur: (*a*) per celebrationem Missae de Spiritu Sancto in Palatio Apostolico, cui assistunt Praelati Auditores toga induti et biretum doctorale prae manibus habentes, Officiales S.R. Rotae, Advocatique Rotales; (*b*) finita Missa, post cantatum hymnum *Veni Creator Spiritus,* Decanus *coram Crucifixo* genuflexus, Auditoribus circumstantibus et praesente Notario formulam iurisiurandi legit ipse prior et postea singuli legunt Auditores; (*c*) hisce peractis, Auditores soli admitti solent ad privatam audientiam Summi Pontificis, deinde, cum ceteris qui descriptae caeremoniae interfuerint ad publicam seu solemnem, in qua, R.P. solio assidente, Decanus sermonem habet anni iuridici prolusivum petitque benedictionem apostolicam super personas et futuram S.R. Rotae operam; (*d*) tandem Summo Pontifici praesentat eos omnes qui huic Sacra Tribunali sunt addicti. Post haec Decanus cum Collegis aliisque qui ex officio huic caeremoniae interfuerunt, obsequii causa Eminentissimum Cardinalem Secretarium Status invisit.

LXIX. Duo Praelati Auditores secunda vice promulgant Bullam latinam et italicam solemnis indictionis Anni Sancti. Tres antiquiores Auditores Sacrae Rituum Congregationi adscribuntur ipso facto tanquam Praelati Officiales.

LXX. Assidente Conclavi, Rotam custodiunt Cardinalibus reservatam, emisso iuramento et habitu praelaticio induti ad normam numerorum VII et IX.

3. Privilegia

LXXI. Statim a sua nominatione Auditores, ipso facto fiunt Praelati Domestici et Familiares Summi Pontificis et hanc dignitatem retinent quamdiu munere Auditorum funguntur vel cum *emeriti* declarantur. Eximuntur insuper a iurisdictione Ordinariorum locorum. Qui a munere cedunt nec declarantur *emeriti,* privilegiis fruuntur a Clemente XIV Constitutione *Cum primum* diei 16 Maii 1770 n. 6 concessis, quatenus tamen in praesenti Constitutione contineantur. Qui autem antequam Auditores nominarentur erant Protonotarii Apostolici *ad instar* vel *titulares,* hos titulos servant etiam post ipsorum nominationem ad munus Auditorum. Qui tandem antequam Auditores nominarentur dignitate gaudebant Protonotariorum de numero Participantium vel *supranumerariorum,* hanc dignitatem deponunt, salvis praescriptis in numeris XXVIII et LVI, et salvis privilegiis Excellentissimo Sacrae Romanae Rotae Decano numero XXI tributis.

[1] Hodie dices: inque Normis S.R. Rotae Tribunalis, d. 29 Iunii 1934, art. 12 ss.

LXXII. In functionibus forensibus togam super habitum pianum induunt, et biretum doctorale, ornatum torulo et flocculo rubini coloris, gestant. Extra functiones forenses vestibus utuntur iuxta numeros VII, VIII, IX et X.

LXXIII. Gaudent iure Pontificalium eodem modo atque de Protonotariis Apostolicis de numero Participantium dictum est supra, numero XLIII.

LXXIV. Privilegium habent Oratorii privati et altaris portatilis ad normam sacrorum Canonum; omnes vero qui ipsorum Missae assistant, praecepto de Missa audienda rite planeque satisfaciunt. Semper vero et ubique Kalendario Romano uti possunt.

LXXV. Cum sacrum faciunt sive privatim sive solemniter, habitu tamen praelaticio induti, non tantum iis uti licet Palmatoria sed etiam Canone et Urceo, aliisque privilegiis quibus Protonotarii Apostolici de numero Participantium fruuntur.

LXXVI. *Intimationem* accipiunt pro functionibus caeremoniisque pontificis ab ipso Praefecto caeremoniarum apostolicarum iisque omnes intersunt.

LXXVII. Auditores sunt Subdiaconi Apostolici. In Missa Pontificia pro coronatione Summi Pontificis inque ineunda ab Eodem possessione Basilicae Ssmi Salvatoris in Laterano, tunicellam subdiaconalem induunt. Qui quartus venit e praesentibus iuxta praecedentiam numero IV statutam, Subdiaconum agit in omnibus pontificalibus Summi Pontificis; qui veniunt secundus et tertius faldam sustentant; novissimus fungitur semper munere Cruciferi; sedent vero omnes in ultimo throni gradu in Cappella papali. Decanus (vel is qui eius vices gerit) Mitram vel Tiaram fert Pontificis.

LXXVIII. In pontificali Summi Pontificis unus ex Auditoribus fert Summo Pontifici manutergium cum manus lavat, alius vero fert, quoties oportuerit, Summo Pontifici Sacrum Pallium; si vero ipse Summus Pontifex in Episcopum aliquem consecret, alicuius ex Auditoribus erit mappulas consecrando imponere.

LXXIX. Adstant quoque Auditores benedictioni Sacrorum Palliorum nec non impositioni et traditioni eorundem; item solemni benedictioni *Agnorum Dei* qui dicuntur, quique ipsis quoque distribuuntur. In festo praeterea Ss. Petri et Pauli singuli Praelati Auditores argenteum numisma unum accipiunt, praeter Decanum, cui duo numismata iure obtingunt. Eidem Decano quotannis concreduntur agni ex quorum lana Pallia Archiepiscoporum conficiuntur, ad normam Constitutionis *Rerum ecclesiasticarum,* diei 12 Augusti 1748, Benedicti XIV.

LXXX. Litterae omnes Apostolicae gratuito Auditoribus obveniunt. Facultatem habent eos retinendi legendique libros prohibitos qui de iure tractant, et permittendi ut huiusmodi libros legant qui eorum studia adiuvant.

LXXXI. Salvo peculiari privilegio, omnibus iis ecclesiasticis

personis praecedunt, quae inferiores sint Protonotariis Apostolicis *de numero* Participantium.

LXXXII. Ex Auditoribus qui *emeriti* declarati fuerint, iisdem fruuntur privilegiis ac ordinarii Auditores, cum ea tantum limitatione quae numero V describitur.

LXXXIII. Funus pro Collegis vita functis fit in ecclesia paroeciae defuncti vel in alia quam ipse elegerit, Collegio ipso praesente et in expensas conferente. Si mors extra Urbem acciderit, funus celebrabitur in ecclesia S. Luciae "della Tinta", nisi Collegium aliam elegerit. Quotannis vero, mense Novembri in eadem ecclesia iusta funebria persolventur pro omnibus simul Auditoribus proque iis omnibus qui ad S.R. Rotam pertinuerunt.

4. Officiales Collegii

LXXXIV. Officiales Rotales iuxta praecedentiae ordinem sunt qui sequuntur: Promotor Iustitiae; Defensor vinculi; Notarii; Archivi Custos; Scriptores; Rationum ductor; Distributor. Promotor Iustitiae et Defensor vinculi proponuntur a Collegio et nominantur a Summo Pontifice: alii Officiales eliguntur, concursu adhibito, a Collegio, et a Summo Pontifice confirmantur.

LXXXV. Pertinent ad S.R. Rotam, ut advocati nativi, Advocati Consistoriales, itemque partes in ea habent Procuratores Sacrorum Palatiorum Apostolicorum. Utrique praecedendi ordinis normam sumunt a tempore nominationis.

V

De Collegio Clericorum Reverendae Camerae Apostolicae

LXXXVI. Collegium Clericorum Reverendae Camerae Apostolicae constat octo Praelatis quorum antiquior, ad normam numeri IV, titulum assumit Decani. A Collegio, ad pluralitatem suffragiorum, nominatur Secretarius *extra Collegium,* idque in acta refertur.

LXXXVII. Titulus Clericorum R.C.A. est R.P.D. Clericus Reverendae Camerae Apostolicae. (Italice: Illmo e Revmo Monsignore N.N., Chierico della Reverenda Camera Apostolica).

1. Nominatio et muneris occupatio

LXXXVIII. Clerici Rev. Camerae Apostolicae nominantur per Breve Apostolicum; Secretaria Status Summi Pontificis praemonet per litteras de hac nominatione cum eum cuius interest, tum Decanum Collegii R.C.A.

LXXXIX. Acceptis litteris a Secretaria Status, cooptandus in Clericum Camerae audientiam petit Summi Pontificis, invisitque Eminentissimum Cardinalem Secretarium Status, Eminentissimum Cardinalem Camerarium S.R.E., Praelatos Camerales, Decanum et Clericos Camerae.

XC. Postquam acceperit Litteras Apostolicas in forma brevi, novus Clericus Camerae, die ac hora ab Eminentissimo Cardinali Camerario statutis, possessionem init sui muneris, adstante Collegio, in residentia ipsius Cardinalis, in aula throni.

XCI. Huic actui intersunt, praeter Decanum et Clericos R.C.A. indutos veste nn. VIII et X descripta, etiam Secretarius-Cancellarius Rev. Camerae Apostolicae, ut Notarium agat, nec non Secretarius Collegii. Praelati Camerales, scilicet Vice Camerarius, Auditor generalis, Thesaurarius generalis, si actui intersint, habitum induunt numero VIII descripto.

XCII. Eminentissimus Cardinalis Camerarius, indutus mozeta supra rocchettum, Magistro Caeremoniarum apostolicarum ei adsistente, cumque suis nobilibus aulicis, sedet in throno, adstantque ad dexteram Clerici Camerae antiquitatis ordine dispositi iuxta n. IV, ad sinistram Praelati Camerales, dignitatis ordine subsequentes. Si haec caeremonia in aliquo Palatio Apostolico vel Camerali peragatur vel etiam in aliquo Conventu seu loco pio, Eminentissimus Cardinalis supra rocchettum etiam mantellettum adhibebit.

XCIII. Novensilis Clericus Camerae, habitu praelaticio indutus, cum solo tamen mantelletto sine rocchetto, coram Eminentissimo Cardinali genuflexus (*a*) exhibet Litteras Apostolicas in forma brevi suae nominationis, quas legit Secretarius-Cancellarius R.C.A.; (*b*) facit professionem fidei, iuxta canonem I.C. 1406, additque fidelitatis iusiurandum ex praescripta formula, Secretario-Cancellario tanquam Notario R.C.A. id in scriptis referente, qui etiam fidem facit, in *Litteris Apostolicis,* de praestito iuramento et quae scripserit legit; (*c*) deposito mantelletto, novus Praelatus accipit ab Eminentissimo Cardinali impositionem rocchetti, cappae et bireti hac formula: *Esto Clericus Reverendae Camerae Apostolicae;* (*d*) admittitur demum ad amplexum Eminentissimi Cardinalis et Collegarum.

XCIV. Installatio, quae dicitur, novi Clerici fit in aula quae ut Collegii sedes habetur, in qua Eminentissimus Cardinalis Camerarius, cum Collegio Clericorum R.C.A. et Praelatis Cameralibus eo ordine sedent qui n. XCII descriptus est. Novensilis vero Clericus post omnes suos Collegas sedet et subsignat scriptam testationem praestiti a se iuramenti. Quod quidem documentum subsignatur quoque ab Eminentissimo Cardinali Camerario et servatur in Archivo Camerali.

XCV. Postquam novus Clericus hac ratione possessionem muneris ceperit, invisit alios Eminentissimos Cardinales nec non altiores Praelatos Aulae Pontificiae et Curiae Romanae iuxta consuetudinem.

XCVI. Clerici Camerae officio cedunt cum illo se abdicant vel ad munus transferuntur quod cum eo componi nequeat.

2. Munera

XCVII. Ad normam Constitutionis Vacante Sede Apostolicae Pii X diei 25 Decembris 1904 et canonis I.C. 262, Collegii Clericorum R.C.A. est iuvare Eminentissimum Cardinalem Camerarium in curandis et administrandis bonis et iuribus temporalibus Sanctae Sedis, praesertim tempore Sedis vacantis.

XCVIII. Clerici R.C.A., Praefecto Caeremoniarum apostolicarum *intimationem* faciente, intersunt recognitioni quam de Cadavere defuncti Summi Pontificis iuxta praescriptum ritum facit Eminentissimus Cardinalis Camerarius. Collegii Secretarius-Cancellarius, ut Notarius R.C.A., actum praefatae recognitionis rogat.

XCIX. Recognitione ut supra facta, Clerici R.C.A. convocantur ab ipso Eminentissimo Cardinali Camerario atque conveniunt apud eundem Cardinalem pro distributione officiorum singulis committendorum iuxta normas Collegii huius proprias.

C. Acta Sanctae Sedis, hac ipsa Sede vacante, aliquis e Clericis Camerae rogatus exarat, atque Notarius ipsius Camerae Apostolicae. Instrumentum vero seu scriptum testimonium fidem faciens de tumulatione defuncti Pontificis in Vaticana Basilica conficit legitque Notarius Capituli eisudem Basilicae. Postea Clericus unus R.C.A. nec non delegatus aliquis a Magistro secreti Cubiculi defuncti Pontificis ac SS. Pal. Apostolicorum Praefecto separatim documenta conficiunt quae fidem faciant peractae tumulationis, primus coram Reverenda Camera Apostolica, alter coram Magisterio Cubiculi ac Praefectura Sacrorum Pal. Ap.

CI. Clerici omnes R.C.A. et Secretarius-Cancellarius eiusdem documento muniuntur Eminentissimi Cardinalis Camerarii ad modum tesserae ut liberum habeant aditum ad SS. PP. AA. aedesque ab his dependentes quandocumque sua munera implere in iisdem teneantur.

CII. Cardinalis Camerarius aliquam e Clericis R.C.A. nominat ut simul cum Secretario-Cancellario R.C.A. in aede eius qui Custos est Conclavis, actum rogatus exaret de externa eiusdem Conclavis clausura, adstantibus Marescallo et Commissario Generali Conclavis et Gubernatore Civitatis Vaticanae.

CIII. Clerici Camerae, postquam in Cappella Sixtina, ante clausuram Conclavis praescriptum iuramentum emiserint coram Cardinali Decano et Secretario Sacri Collegii, una cum aliis Collegiis Praelaticiis, vigilantiam exercent circa Rotam Conclavis ipsis assignatam, habitu induti praelaticio iuxta numeros VII et IX.

CIV. Post electionem novi Pontificis et datam iussionem aperiendi Conclave, Clerici Camerae cum Secretario-Cancellario eiusdem, et ipsi obsequium et obedientiam Electo exhibent. Eorum vero unus actum rogat de aperitione Conclavis, adsistentibus ceteris, idque coram Marescallo et Commissario Generali Conclavis et Gubernatore Civitatis Vaticanae.

3. Privilegia

CV. Clerici Camerae eo ipso sunt Praelati Domestici et Familiares Summi Pontificis, horumque propterea gaudent privilegiis.

CVI. Clerici Camerae habitu praelaticio utuntur, iuxta numeros VII, VIII, IX et X.

CVII. Cum sacrum faciunt sive privatim sive solemniter, habitu tamen praelaticio induti, non tantum iis uti licet Palmatoria, sed etiam Canone et Urceo.

CVIII. Privilegio gaudent Oratorii privati, et altaris portatilis. Fideles omnes qui ipsorum Missae assistant, praecepto de Missa audienda rite planeque satisfaciunt. Kalendario romano semper et ubique uti possunt.

CIX. *Intimatio* pro functionibus pontificiis a Praefecto caeremoniarum apostolicarum fit eorum Decano qui de ea singulos Collegas monet. Tenentur vero omnes functionibus praefatis interesse.

CX. In functionibus pontificalibus Domini Nostri Papae, Decanus vel alius e Collegio Clericorum Camerae tradit gremiale. In benedictione *Rosae aureae* quae dicitur, Decanus vel alius e Clericis R.C.A. eam sustentat et custodit. Similiter in nocte Natalis Domini sustentat Ensem et magnum Pileum (*Stocco e Berrettone*) cum a Summo Pontifice his insignibus benedictio datur. Assistunt vero sollemni benedictioni *Agnorum Dei* et intersunt quoque binae promulgationi universalis iubilaei.

CXI. In Cappellis Pontificiis eum tenent locum qui describitur in *Libro Sacrorum Rituum* S.R.E. atque in Bullis Pontificiis. Sedent vero in infimo gradu Solii.

CXII. Clerici Camerae ab Ordinariorum iurisdictione eximuntur, dum in Urbe domicilium habent, et Litteras quaslibet Apostolicas gratuito accipiunt.

CXIII. Numisma accipiunt quod distribui solet in festo SS. Petri et Pauli.

CXIV. In sessionibus et congregationibus Reverendae Camerae Apostolicae Collegium Clericorum Camerae sedet ad dexteram Eminentissimi Cardinalis Camerarii, Praelati vero Camerales ad sinistram eiusdem.

CXV. Collegium Clericorum Rev. Camerae Apostolicae, quod ius praecedentiae, sequitur Collegium Auditorum Sacrae Romanae Rotae, sed anteit Collegium Votantium Signaturae Apostolicae.

CXVI. Si Clerici R.C.A. declarati fuerint *emeriti*, munera quidem aliorum Clericorum Camerae non praestant amplius, privilegiis vero eorundem frui perseverant, salvo praescripto numeri V.

CXVII. Cum quis Collega vita fuerit functus, iusta eidem funebria persolvuntur ab omnibus eius Collegis.

VI

De Collegio Praelatorum Votantium Signaturae Apostolicae et De Praelatis Referendariis Eiusdem.

de collegio praelatorum votantium

CXVIII. Praelati Votantes Signaturae Apostolicae constituunt verum propriumque Collegium: hoc autem constat novem sodalibus, e quibus septem sunt de numero, quorum antiquior, iuxta numerum V, titulo Decani honestatur; reliqui duo sunt supranumerarii; qui omnes, tam de numero quam supranumerarii, inter Praelatos Referendarios eligendi sunt, nullumque habent fixum emolumentum. Officiales vero huic Collegio non adiiciuntur.

CXIX. Titulus sodalium huius Collegii est: R.P.D. Votans Signaturae Apostolicae (Italice: Illmo e Revmo Monsignore N.N., Prelato Votante della Segnatura Apostolica).

1. Nominatio et muneris occupatio

CXX. Praelati Votantes Signaturae Apostolicae, nominantur a Summo Pontifice per Litteras Apostolicas in forma brevi; Secretaria Status eiusdem Summi Pontificis litteris praemonet de nominatione eum cuius interest, nec non Cardinalem Praefectum Signaturae, Excmum Secretarium huius Tribunalis et Decanum Collegii Praelatorum Votantium.

CXXI. Acceptis litteris e Secretaria Status Summi Pontificis, cooptandus inter Praelatos Votantes audientiam petit eiusdem Summi Pontificis, invisitque obsequii causa Eminentissimum Cardinalem Secretarium Status, Cardinalem Praefectum Signaturae Apostolicae, Excmum Secretarium huius Tribunalis, Decanum et Praelatos Collegii cui adscitus est.

CXXII. Cum Litteras Apostolicas in forma brevi accepit, novus Praelatus Votans possessionem init sui muneris coram Collegio, in Oratorio Eminentissimi Praefecti, indutus habitu ad normam nn. VIII et X et ratione quae sequitur: (*a*) Litteras Apostolicas nominationis exhibet quas, iussus ab Eminentissimo Cardinali Praefecto, legit Collega aliquis; (*b*) Professionem fidei facit ad normam canonis I.C. 1406; (*c*) addit iusiurandum fidelitatis ex speciali formula; (*d*) accipit impositionem bireti praelaticii ab Eminentissimo Cardinali Praefecto edicente: *Esto Praelatus Votans Signaturae Apostolicae;* (*e*) admittitur ad amplexum Collegarum; (*f*) Decanus vel alius ex Praelatis Votantibus in scriptis redigit quae acta sunt in hac muneris occupatione scriptoque subsignant Eminentissimus Cardinalis Praefectus et Collegium Votantium; (*g*) formula iurisiurandi a novo Votante subsignata asservatur in Archivo Collegii; (*h*) Eminentissimus Cardinalis Praefectus novensili Praelato Votanti documentum tradit de praestito iureiurando.

CXXIII. Post initam muneris possessionem iuxta superiorem

numerum, novus Praelatus Votans invisit quoque alios Eminentissimos Cardinales.

CXXIV. Praelati Votantes Signaturae officio cedunt cum illi renuntiant vel cum ad munus dignitatemve eliguntur quae cum priore nequeat componi.

2. Munera

CXXV. Praelatorum Votantium est Consultores agere apud Sacrum Tribunal Signaturae Apostolicae Eminentissimosque Cardinales Iudices iuvare, iuxta Regulas ab hoc Sacro Tribunali servandas. Scilicet: (*a*) causas quaslibet vel quaestiones examinant quae proponendae sunt in Congressibus Signaturae, de iis in scriptis referunt atque disceptationibus intersunt cum suffragio *consultivo,* cum in quaestionibus *iuris* tum in quaestionibus *facti;* (*b*) disceptationem oralem inter partes contendentes petere possunt, quae si ab Exmo Secretario Sacri Tribunalis concedatur, eidem interesse et partem in eadem habere possunt; (*c*) munere funguntur Promotoris Iustitiae nec non, in causis matrimonialibus, Defensoris Vinculi; (*d*) suffragium, rogati, ferre debent *pro veritate* in causis ad Plenariam Signaturam delatis, quo in casu invitantur ad adsistendum huiusmodi causis, ut de suo suffragio dent explicationem, si forte de eo interrogentur; (*e*) cum rescriptum prodierit ut exaretur decisio, alicui ex Votantibus munus incumbit eam in scriptis referendi et subsignandi; (*f*) cum Summus Pontifex iusserit, processiculum conficiunt in electione novorum Referendariorum qui a Votantibus iuvantur in suo munere addiscendo.

CXXVI. Conclavis tempore ad Rotam sibi assignatam, emisso iuramento, servitium et operam praestant, habitu praelaticio induti iuxta nn. VII et IX.

3. Privilegia

CXXVII. Praelati Votantes Signaturae Apostolicae, qui sunt Praelati Domestici et Familiares Summi Pontificis, haec privilegia sibi propria habent quae sequuntur: (*a*) eximuntur ab iurisdictione Ordinariorum, modo et quousque suum domicilium habeant in Urbe et eximuntur a taxis solvendis pro Litteras Apostolicis quae in eorum favorem expediuntur; (*b*) In Cappellis Papalibus cumque sacras functiones ipse Summus Pontifex agit, munere Acolythorum funguntur, idque etiam in aula Paramentorum; (*c*) vestes praelaticias adhibent iuxta nn. VII, VIII, IX, X; (*d*) gaudent privilegio altaris portatilis et Oratorii privati; quicumque vero ipsorum Missae assistant praecepto de Missa audienda rite planeque satisfaciunt; (*e*) Kalendario romano semper et ubique uti possunt.

CXXVIII. *Intimationem* accipiunt ab ipso Praefecto Caeremoniarum Pontificis pro Consistoriis et Cappellis Papalibus, quibus omnes interesse debent et eum locum tenent qui describitur in

Libro Sacrorum Rituum S.R.E. atque in Bullis Pontificiis, scilicet, post Clericos Camerae. Decani Praelatorum Votantium est Referendariis intimationem facere pro hastis baldachini ferendis sub quo Summus Pontifex incedit.

CXXIX. Numisma accipiunt quod distribui solet in festo Ss. Petri et Pauli.

CXXX. Ex Praelatis Votantibus qui *emeriti* declarati fuerint, iisdem fruuntur privilegiis ac Votantes ordinarii, cum ea tantum limitatione quae numero V describitur.

CXXXI. Excmus Secretarius Supremi Tribunalis Signaturae Apostolicae gaudet facultatibus et privilegiis numero XXI descriptis. Idem vero Secretarius titulo *Excellentiae Reverendissimae* iam insignitur.

CXXXII. Cum quis Collega vita functus fuerit, Collegae ceteri eius exsequiis intersunt.

DE PRAELATIS REFERENDARIIS SIGNATURAE APOSTOLICAE

CXXXIII. Praelati Referendarii verum et proprium Collegium non constituunt; hi tanquam consultores et numero indeterminato operam suam praestant in Supremo Tribunali Signaturae Apostolicae, iuxta proprias normas.

CXXXIV. Decanus Praelatorum Votantium accipit et defert Praelatis Referendariis iussiones circa functiones papales vel alios quosdam actus.

CXXXV. Titulus Praelatorum Referendariorum est: R.P.D. Referendarius Signaturae Apostolicae (Italice: Illmo e Revmo Monsignore, Monsignor N.N., Prelato Referendario della Segnatura Apostolica).

1. Nominatio et muneris occupatio

CXXXVI. Salva dispositione numeri XXXIV huius Constitutionis de Protonotariis Apostolicis de numero Participantium qui sint Doctores in utroque iure, alii Praelati Referendarii Signaturae Apostolicae nominantur per Litteras Apostolicas in forma brevi, quae nominatio, litteris Secretariae Status Summi Pontificis, statim nuntiatur ei cuius interest, Eminentissimo Cardinali Praefecto et Excmo Secretario Supremi Tribunalis nec non Decano Praelatorum Votantium.

CXXXVII. Acceptis litteris Secretariae Status, cooptandus inter Praelatos Referendarios audientiam petit Summi Pontificis, invisitque Eminentissimum Cardinalem Secretarium Status, nec non Eminentissimum Cardinalem Praefectum Sacri Tribunalis, Excmum Secretarium Signaturae Apostolicae, Decanum et alios Praelatos Votantes.

CXXXVIII. Habitis Litteris Apostolicis, novus Praelatus Referendarius possessionem accipit ab Eminentissimo Cardinali Prae-

fecto Signaturae Apostolicae, in huius Oratorio, coram Excmo Secretario eiusdem Signaturae Apostolicae, Decano et Praelatis Votantibus, indutus rocchetto et mantelletto, ratione quae sequitur: (*a*) Apostolicas Litteras nominationis exhibet quas, Praelatus aliquis ex Votantibus, iussus ab Eminentissimo Cardinali Praefecto, legit; (*b*) professionem fidei facit ad normam canonis I.C. 1406; (*c*) addit iusiurandum fidelitatis secundum praescriptam formulam; (*d*) accipit impositionem bireti praelaticii ab Eminentissimo Cardinali Praefecto edicente: *Esto Praelatus Referendarius Signaturae Apostolicae;* (*e*) admittitur ad amplexum Praelatorum adstantium; (*f*) Decanus vel alius ex Praelatis Votantibus in acta refert muneris occupationem, scriptoque subscribit Eminentissimus Cardinalis Praefectus cum Praelatis adstantibus; (*g*) formula iurisiurandi a novo Referendario subsignata asservatur in Archivo Signaturae Apostolicae.

CXXXIX. Post initam muneris possessionem iuxta superiorem numerum, novus Praelatus Referendarius invisit quoque ceteros Eminentissimos Cardinales.

CXL. Munus Referendariorum inter dignitates ecclesiasticas computatur et perseverare simul potest cum alia quavis dignitate ecclesiastica, Cardinalatu excepto.

2. Munera

CXLI. Munera Praelatorum Referendariorum describuntur in *Appendice ad Regulas servandas in iudiciis apud Supremum Signaturae Apostolicae Tribunal.*

Ad eos spectat praesertim: (*a*) referre de petitionibus quae fiunt ad obtinendam causae commissionem apud Sacram Rotam in prima instantia vel de aliis petitionibus quas Summus Pontifex Signaturae Apostolicae examinandas commiserit; (*b*) cum Referendarius aliquis ab Excmo Secretario Sacri Tribunalis huiusmodi munus susceperit, interesse debet Congressui secum ferens relationem de qua supra, scripto exaratam. In discussione vero partem habere potest et ius habet suffragii consultivi circa quaestiones dumtaxat quae respiciant *factum* de quo retulit; (*c*) in qualibet ex causis quae proponi debeant Plenariae Signaturae, Praelatus aliquis Referendarius, quem Excmus Secretarius Sacri Tribunalis elegerit, referre debet *ex officio* de causa ipsa, iuxta regulas, et idem ad congressum admittitur ut respondere possit, si interrogatus fuerit, circa suam relationem.

3. Privilegia

CXLII. Referendarii dignitas secum fert dignitates et privilegia Praelati Domestici et Familiaris Summi Pontificis.

CXLIII. Habitum gestant Praelati Domestici, iuxta nn. VII et IX.

CXLIV. Eximuntur ab Ordinariorum iurisdictione cum domicilium habent in Urbe, nec non a taxis solvendis pro litteris apostolicis quae, post acceptam Referendarii nominationem, in eorum favorem expediuntur.

CXLV. Gaudent privilegio Oratorii privati et altaris portatilis; fideles autem omnes qui ipsorum Missae assistant, praecepto de Missa audienda rite planaeque satisfaciunt. Uti possunt semper et ubique Kalendario Romano.

CXLVI. In functionibus papalibus hastas ferunt baldachine sub quo Summus Pontifex incedit.

Haec quidem constituimus, edicimus, decernentes praesentes hasce Litteras Nostras, firmas, validas et efficaces semper esse ac fore, suosque plenos et integros effectus sortiri atque obtinere, et illis ad quos spectant aut pro tempore quolibet spectabunt, in omnibus et per omnia plenissime suffragari, sicque tenendum esse ac iudicandum, atque irritum fore et inane si secus super his a quolibet attentari contigerit. Non obstantibus, quatenus opus sit cann. 4, 10, 70 ss., 102 par 2 Codicis I.C., privilegiis hucusque qualibet forma et quovis modo Collegiis concessis, quae, si et quatenus hac Constitutione non continentur, ut a limine diximus, plene revocamus, aliisque constitutionibus et ordinationibus et rescriptis Apostolicis, viva quoque voce datis aut propria manu signatis, vel qualibet firmitate alia roboratis et clausula quacumque vallatis, statutis, consuetudinibusque, ceterisque contrariis quibuscumque, etiam specialissima et individua mentione dignis, iis non exceptis, quibus forsan cavetur ne data privilegia ulla derogatoria clausula cessent.

Datum ex Arce Gandulphi, anno Domini millesimo nongentesimo trigesimo quarto, die quintadecima mensis Augusti, in festo Assumptionis B.M.V., Pontificatus Nostri anno tertiodecimo.

FR. THOMAS PIUS O.P. CARD. BOGGIANI
Cancellarius S.R.E.
IANUARIUS CARD. GRANITO PIGNATELLI DI BELMONTE
S.C. Caeremonialis Praefectus
IOSEPHUS WILPERT,
Decanus Collegii Protonot. Apostolicus
ALFONSUS CARINCI,
Protonotarius Apostolicus
CAN. ALFRIDUS LIBERATI, *Canc. Apost. Adiutor a studiis*

EXPEDITA
die vigesima octave mensis Augusti,
anno tertiodecimo
ALFRIDUS MARINI, *Plumbator*
ALOISIUS TRUSSARDI, *scripsit.*

Reg. in Canc. Apost., vol. LI, n. 13. — A. TRUSSARDI, a tabulario

AAS., 14 Septembris, 1934, pages 497–521.

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